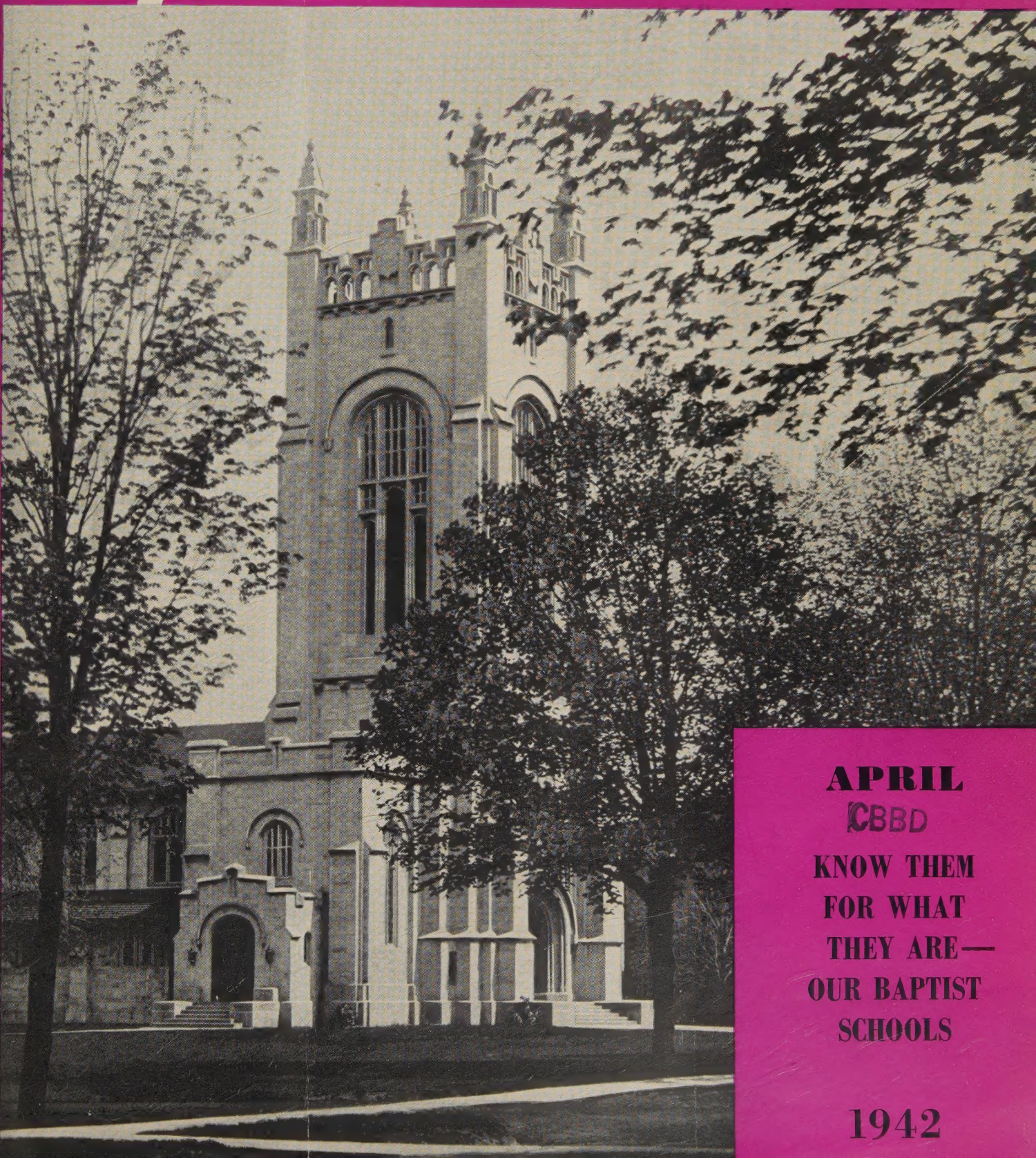
Baptist Leader



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KNOW THEM FOR WHAT THEY ARE— OUR BAPTIST SCHOOLS

1942

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43

Mary Magdalene At the Sepulcher

Gramstorff Bros., Inc., Malden, Mass.

PAINTING BY BURNE-JONES (1833-1898)

THIS painting by Sir Edward Burne-Jones has a double interest for us at this Easter season. Like all his works, pictorial or decorative, it is interesting and beautiful in itself. Even as a child he was a lover of beauty, and it was not until he abandoned his studies at Oxford and devoted himself to painting that he found happiness through expressing the beauty within his soul.

Though Burne-Jones was not a member of the English Pre-Raphaelite Brotherhood, he was in intimate touch with its leaders and he shared wholeheartedly in their aims. His work is characterized by mysticism and profound religious feeling. Above all, it is sincere. His fidelity to truth is evident in the care he gave to reproducing faithfully even small and relatively unimportant details.

But we are looking at this picture not only for its intrinsic beauty, but also for its Easter message. We know this low, rock-hewn tomb and this sarcophagus of gleaming stone. But it is empty now, for the Lord has risen. Two angels are at hand. Their glorious wings are folded back against the native rock, and stars burn upon their foreheads. Beautiful as are these white-clad angels, our eyes are drawn to the figure of Mary. Beset by grief, she has wrapped a great robe about her and in the gray dawn come out to the tomb. But ere she has comprehended what has taken place, the angels press their robes against their lips in token of silence, while the one at the left, by a pointing finger, gives warning that there approaches the Holy One who is Lord over life and death.

Need more be written? Mary presently will hear her name spoken in tones that she will never forget. Life! Life victorious! What wonder that tiny flowers burst into bloom where the Saviour's feet have passed! What wonder that the church, rejoicing, sings:

"'Tis the spring of souls today: Christ hath burst his prison!"

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 4, No. 1 Published Monthly by The American Baptist Publication Society April, 1942

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This Month

■ "Life Anew," written by Grace Thomas Bloxham, will fit the needs of many churches that desire to present the Easter message by means of drama. The scenes are laid in Bethany and Jerusalem in the time of Christ. Eleven characters are needed.

■ In "Ministers for Tomorrow," Ralph M. Johnson points out changes that Baptist seminaries have made in their courses with a view to making them more practical. He says, "No longer are student days a prologue to one's service; instead, they become more and more a part of one's ministry wherein God and mankind can be served while preparation takes place."

■ "Student Evangelism" tells how a half-dozen sincere young people brought about a healthy revival in a local church without any special services.

■ In "Wanted: Better Teaching . . . ." Dr. Jones speaks with authority concerning church school methods that are centered about the need for Christian teachers to *obtain a verdict for Christ* from their pupils.

■ During this month most of our churches initiate plans for that important part of their summer program, the Vacation Church School. Three articles are included in this issue to help in that planning: "A Summer Defense Program for Children," "The Judson Keystone Vacation School Texts," and "What Kind of Summer?"

Next Month

■ "How I Choose My Teachers" is the first of three articles on selecting, recruiting, and maintaining the morale of church school teachers. Erwin L. Shaver reminds the superintendent of the kind of persons he should consider when choosing his associates.

■ In his article, "When Young People Come to Church," William N. Lyons, Director of Youth Work in a large suburban church, tells of a program that is paying dividends—in church membership, fellowship and Christian living.

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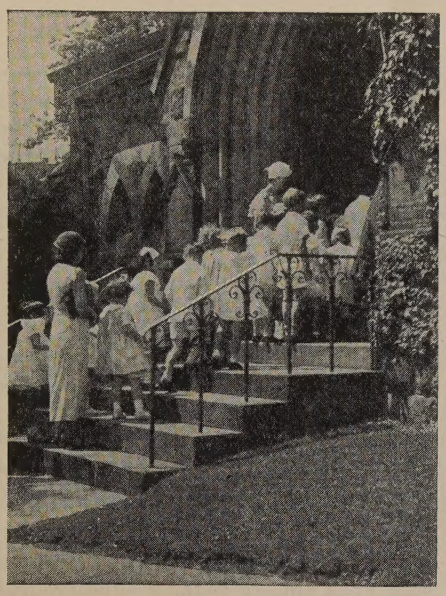
An Early Reminder...



As you know, Children's Day each year is Publication Society Day in our church schools—the day when a Special Offering is taken for the benefit of our missionary and Sunday school activities. Because of a much greater need, and the expressed desire on the part of many of our churches to increase the force of this service, we are announcing the 1942 Offering now—giving you ample time to formulate your plans for June 14.

To our co-operating churches we again offer two types of program, one based on the work of the Church School Advance, the other of a more general nature, intended to explain the importance of Children's Day. Either one makes an impressive presentation.

Won't you do everything in your power to make this June 14 a fruitful occasion in your church? Your choice of these inspiring Children's Day services will be sent you FREE of charge. A sufficient number of programs for your congregation, including participation copies and special offering envelopes, will be provided.

Further Particulars Will Reach You by Mail, or Write for Materials Direct.

THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street, Philadelphia, Pa.

OF INTEREST TO BAPTISTS

■ "A Ministering Church in a Stricken World" is the timely theme which the Northern Baptist Convention has adopted for its annual convention, according to Stanley I. Stuber, director of publicity for the denomination. The program of the convention, which will be held at Cleveland, May 26-31, has just been released.

Such topics as "The Church's Challenge in This Hour," "Looking toward an Enduring Peace," "The Church's Place in Our Industrial Age," "Missions in Tomorrow's World" are listed on the program.

Key speakers include: Dr. Bernard C. Clausen, Pittsburgh; Dr. E. T. Dahlberg, Syracuse; President John MacKay, Princeton Theological Seminary; Prof. Gordon Poteat, Crozer Theological Seminary; President G. B. Cutten, Colgate University, and Dr. W. A. Elliott, Ottawa, Kans., who will deliver the presidential address.

Open forums, exhibits, visualization projects, pageants, missionary demonstrations will be a part of this national conference which will draw pastors and laymen from thirty-seven states of the nation.

■ The Government is calling on the Northern Baptist Convention for 19 additional chaplains. The Navy needs ten immediately. The Army wants nine by April.

Although Northern Baptists have furnished more nearly their full quota of chaplains than most groups have done, nevertheless, because of the expanding service forces, they are calling on them again for this additional number. The Government requires the regular college and seminary degrees and a physical examination. The upper age limit has been raised to 44. Service as a chaplain calls for men who have proved their ability to lead young men in some unusual way.

Anyone who is interested should write to Dr. S. Arthur Devan, 1137 Woodward Building, Washington, D. C.

■ The new regimental chapels have immediately increased the effectiveness of the Army chaplains. One of these leaders testifies as follows:

"They stand out as a living witness to the power of God and as a constant reminder to all of our dependence upon God. The erection of these chapels is the greatest recognition given to the importance of the ministry of the chaplains."

Another chaplain reports:

"There is an increasing emphasis on the spirituality of the chaplains' activities throughout the Corps Area. This is undoubtedly due in a large measure to the fact that at last practically all the chapels in all posts are completed and are in use, with a greater variety of activities being carried on by the chaplains."

■ A drive has begun to enlist all members of Northern Baptist churches "through active participation in the life and the work of the local church."

The campaign, which will reach its climax around April 30 in local churches, is under the direction of the Council on Finance and Promotion, of which Dr. Earl Frederick Adams is executive secretary, who declares:

"In these intense days we are increasingly aware of the necessity of enlisting every loyal citizen of our great country in defense of the principles of democracy. We are glad to make sacrifices which a year ago we would not have dreamed we could make.

"The church today must know how far it can depend upon the individual. It is confronted with an unprecedented opportunity to prove the validity of its message to all the world. When all other areas of this complex life are demanding the utmost of all people, the church cannot effectively minister with only a fractional response from those who profess to be loyal."

The Every Member Enlistment, covering one million and a half Northern Baptists, has for its theme, "Our Unfailing Witness for Christ through His Church."

■ Every "spiritual and material resource in support of the ideals of freedom and democracy" was pledged President Roosevelt in a statement by Negro church leaders throughout the nation at a meeting held at Washington, D. C., under the auspices of the executive committee of the Fraternal Council of Negro Churches. The Council represents six million Negro churchmen of 10 major Protestant denominations.

Reiterating their opposition to war in principle, the Negro churchmen stated in substance that they were supporting this war because of their opposition to fascism, imperialism, and exploitation.

They called on the President in their statement to "see that the government sets the pattern for the democratic participation of citizens without regard to race, color or creed in government jobs, the Army, the Navy, the Marines, the Air Corps and in all government activities."

Their statement said that "continued exclusion of Negro workers from employment at war production is an injury to the whole American people—the practice of segregation and discrimination in the armed forces lowers the morale of all Americans, Negro and white—lynchings and discriminations do not unite a people for war."

■ A new appeal is being made by the Northern Baptist Convention to win the interest of town and country churches. Special literature has been prepared for these churches which has the town and country point of view.

Criticism in the past has been that the New York office thinks only in terms of the larger churches, usually city churches, and prepares all of its literature accordingly.

"Certain local conditions will affect the plan of Every Member Enlistment. For instance, in a dairy community the canvass cannot be started at an early supper meeting. In a fruit-growing community the period of picking must be avoided. In an industrial community the summer vacation period is not suitable." A new pamphlet that is being distributed gives specific ways in which town and country churches may raise their missionary budgets. The Lord's Acre plan is given special emphasis.

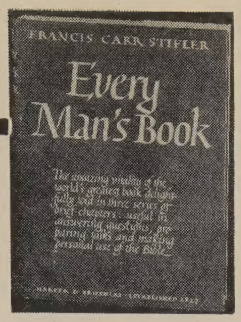
■ Rev. Norris L. Tibbetts has resigned as minister of the Hyde Park Baptist Church, Chicago, where he has served for the past eighteen years. On September 1, he will go to the Riverside Church, New York City, to fill the vacancy left by the resignation of Dr. Eugene C. Carder. Dr. Carder has been associated with the church for twenty-three years and led in the construction of the present building.

Mr. Tibbetts was once a student minister in the Fifth Avenue Baptist Church, out of which the present Riverside Church developed, when he was in the theological seminary. He married Mary Whitney Powell, then president of the young people's society of that church.

■ The Burlingame (Calif.) Baptist Church, in the San Francisco area, has a well-organized Blackout Committee. Each member has some specific function in the event of an air-raid alarm.

All services of the church are conducted in the auditorium, which is completely blacked out with painted cardboard. If a blackout occurs, services will continue. After the service it is planned that those present will go to the social hall for a period of fellowship.

■ That group of United States citizens whose individual net incomes are less than $5,000 contribute more than half the entire sum which is given yearly by the American public for religious, charitable, and health purposes. Such contributions will show definite increases during the present war period, conforming to a similar trend in 1917-18, it was predicted by George M. Galloway, financial secretary of the Brooklyn Bureau of Charities. If private agencies are to survive in the next few years, he asserted, they must secure an increasing number of small givers.



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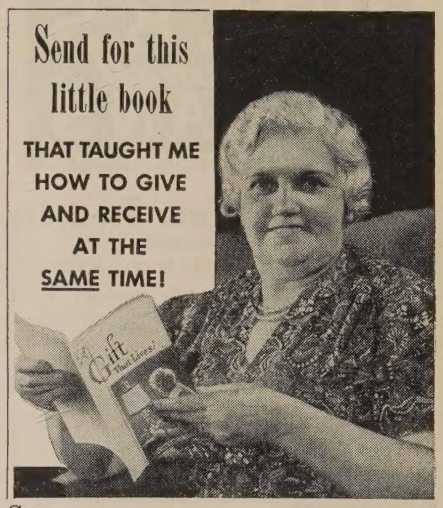

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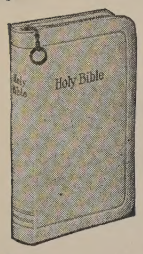

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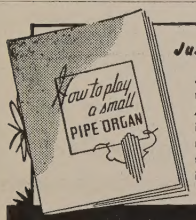

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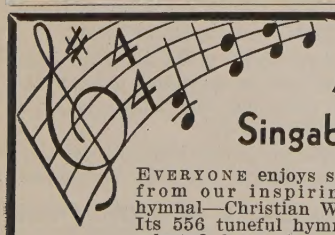

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OF INTEREST TO BAPTISTS

■ Extension of dry zones around churches and other institutions in the national capital is provided in legislation now pending before a Senate committee. The bill has already passed the House.

The bill would prohibit any new liquor licenses within 600 feet of churches, schools, playgrounds, public libraries, the Soldiers' Home or the Navy Yard. The present rule is 400 feet. It has also been recommended that applications for reissuance of licenses within the restricted institutional areas should be denied.

During testimony on the legislation, it was pointed out that the national capital has one of the highest per capita rates of liquor consumption in the United States.

The pending legislation also would ban liquor-price advertising.

■ Approximately 11,000 persons attended the National Christian Mission held at Boise, Idaho. Seminars were held daily at three different hours. There were two night mass meetings: a youth rally at the Presbyterian church and a meeting for adults in the Methodist church. Several churches co-operated to make the mission the most successful and outstanding, from the standpoint of spiritual leadership and attendance, yet to be held in that city.

■ The American Friends Service Committee will continue its summer peace caravans, work in social agencies, service seminars, and summer work camps. This volunteer service under Quaker auspices has been designed to give young adults opportunities to be of constructive service in a world at war. The department of social education and action of the Presbyterian Board of Christian Education will work in close cooperation with the summer program of the Quakers. Last summer the Presbyterians had their own work camps.

Members of the peace caravans will serve as staff leaders in religious conferences and stimulators of intelligent public opinion for peace in communities in Kansas, North and South Dakota, Indiana and elsewhere.

Workers in social agencies will serve as volunteer staff members in settlement houses, social service departments in hospitals, city departments of welfare and recreational centers.

Service seminars will provide a program for positive peace education through community service projects and educational service for peace and international relations. They are planned for Wisconsin, Missouri, Minnesota, and other states, and also in Mexico.

Summer work camps will deal with low-cost co-operative housing, construction of community centers, developing of new agricultural patterns, agricultural labor shortage, migrant and tenant labor problems, urban, racial and industrial problems, and an experiment in co-operative community development.

■ Rev. A. C. Hanna, grandson of Adoniram Judson, and Baptist missionary to Burma for thirty years, died at Atlantic City, February 5. He was widely known among Baptists through his deputation work while on furlough and for his addresses at the Northern Baptist Convention as well as for his record on the mission field. Burial was in the Judson family plot at Hamilton, New York.

■ Church attendance throughout the Dominion of Canada is on the decrease, according to a statement made at Toronto by a prominent clergyman from one of the larger Canadian cities. He attributed the decline to increasing hours of employment, attendance at night schools, various types of war service, and the "greater burden of anxiety which seems to lessen our energies."

■ But in Washington, D. C., a recent survey of all denominations has revealed that church attendance has increased from 30 to 70 per cent. In many cases, church leaders said, they have had standing room only at Sunday services. Influx of war workers in various governmental departments is the main reason.

■ Any tendency on the part of women to substitute war work for church work, instead of taking on war duties as an added responsibility, was deplored by the national executive board of the Women's Auxiliary of the Protestant Episcopal Church, in session at New York City.

"It is not enough," said the board's executive secretary, "to say that women in the church must carry on their regular work in time of war, without at the same time strengthening in them the conviction of the purpose behind the work. We must urge the primacy of God at work in the world."

■ Fourteen conscientious objectors, volunteers for relief work in China, will leave as soon as transportation can be arranged, according to an announcement by the National Service Board for Religious Objectors.

The fourteen men, all of whom agreed to serve for at least two years, were selected from volunteers in 15 civilian public service camps. While awaiting completion of transportation arrangements, they will be given an intensive training course. Religious affiliations represented by the volunteers to go to China are Brethren, Mennonite, Quaker, Episcopalian and Methodist.

■ A call for new missionaries, those capable of working in war areas, has been issued by the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society. Both offices are located at 152 Madison Avenue, New York City. There are openings for nurses, doctors, teachers, administrators, evangelists, and a director for a student Christian center.

■ The greatest missionary advance in the history of Christianity following the present war was predicted in New York City by two Presbyterian leaders recently returned from a six-month tour of mission fields in Hawaii, the Philippines, Thailand, India, and French West Africa.

Predicting a new awakening in the Philippines, Dr. Charles T. Leber said: "In the Philippine Islands we met with large numbers of educated leaders—deans, professors, physicians, lawyers, government leaders—who are liberal in their religious thinking and searching for a new spiritual movement. I am convinced that the terror of Japanese militarism will not destroy the search of these educated Filipinos for spiritual freedom, and that when the war is over we will see the birth of a great evangelical movement in the Philippine Islands."

CONGRATULATIONS TO

■ **Dr. Arthur Phelps,** who recently celebrated his eightieth birthday. He is a brother of William Lyon Phelps and belongs to the First Baptist Church of Berkeley, Calif. He has just completed his eighty-first reading of the entire Bible.

■ **First Baptist Church, Greenfield, Mass.,** which observed its 90th Anniversary on January 11. The church is conducting its third annual University of Life in co-operation with Congregational and Methodist churches. They have found that it is an outstanding program for leading people in the adventure of Christian living. Rev. Ralph L. Rood is the pastor.

■ **Rev. and Mrs. Arthayer Sanborn, of Woodville and Southville, Mass.** Information has been received that the story of this Baptist family will be featured in the May issue of the *Ladies' Home Journal.*

■ **Delevan (Ill.) Baptist Church,** Rev. N. J. Hilton, pastor, which celebrated its 95th anniversary, December 17.

■ **Pleasant Street Baptist Church, Worcester, Mass.** This church passed its one-hundredth milestone several months ago, but we desire to express to them our good wishes just the same. Rev. Herman A. Spinney is their pastor.

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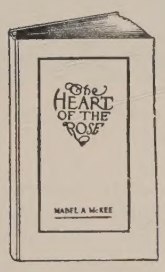

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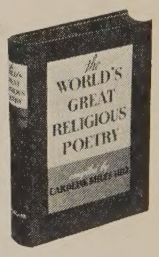

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TYPICAL BAPTIST BOY CONSIDERING QUESTION OF HIS COLLEGE CAREER

Know Them for What They Are

By JOHN CALVIN SLEMP

BAPTIST GIRL SCANS RELIGION AND LIFE POSTER

THEY ARE our Baptist schools, colleges, and seminaries—sixty-four of them, having a property value of more than two and a quarter million dollars, manned by approximately three thousand teachers and professors, and educating nearly one hundred thirty-five thousand youth in the best traditions of our Christian faith.

THEY ARE the product of the labors of our Baptist forefathers, a worthy heritage bequeathed to us by Baptist leaders of another day.

THEY ARE the dreams, the hopes, the aspirations of stalwarts of a noble past which now become our dreams and hopes and aspirations, too.

THEY ARE the foundation stones of a Christian civilization, on which we build for security and power, and apart from which we build on sinking sand.

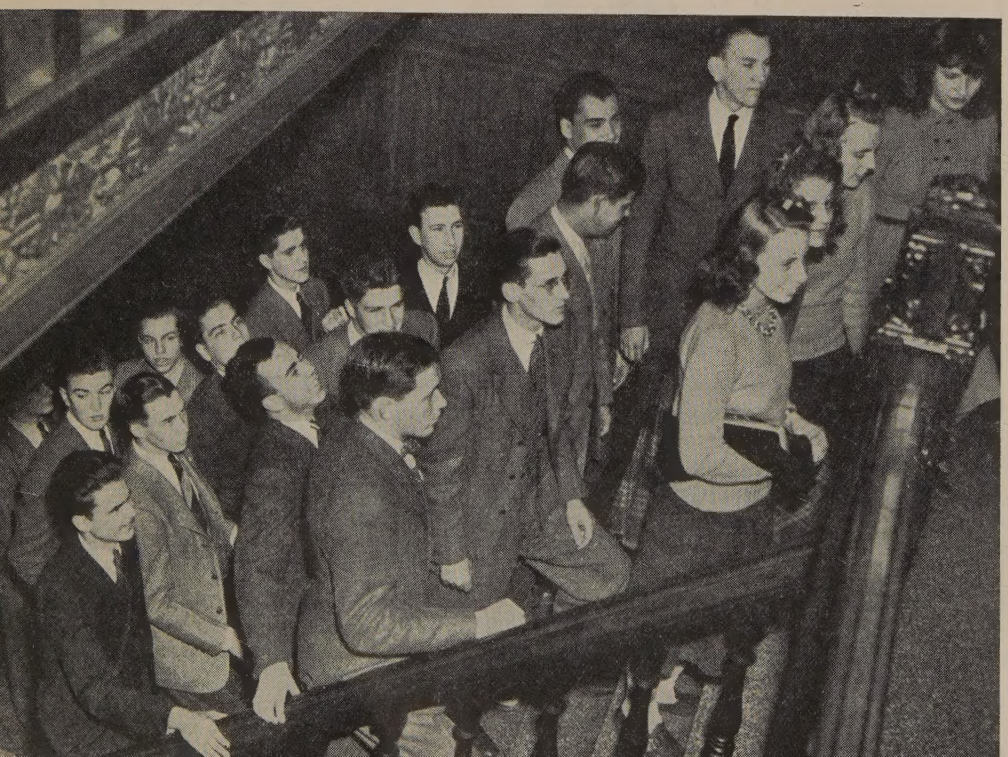
THEY ARE the workshops, the laboratories, the classrooms, the lecture halls, the playgrounds, the sanctuaries from which our Christian leaders come to bless and to uplift the world.

THEY ARE the hope of the world in this hour of crisis, in whose ideals still shines the light of righteousness and truth, and in whose purposes lies the answer to earth's deepest needs.

THEY ARE our own Baptist educational institutions, to which our Baptist boys and girls ought to go.

What of Tomorrow's World?

Consider the boys and girls in your own community — your own children, your brothers and sisters, your relatives and friends. What does tomorrow's world



STUDENTS ATTENDING BAPTIST FUNCTION DIRECTED BY STUDENT PASTOR

NEW HUNDRED-THOUSAND-DOLLAR LORIMER MEMORIAL CHAPEL, COLBY COLLEGE

hold for them? And, which perhaps is more important, what influence will they have on that world? Will that world be one whose social and economic inequalities, whose racial and national animosities, and whose age-old disputes and jealousies necessitate wars and business depressions once every twenty-five years? Or will it be a world of security and peace and fulfillment of life for all—all individuals, classes, and races? Will tomorrow's world be one of waning intellectual vigor, of depleted moral insight, of lessened spiritual power? Or will it be a world whose leaders are devoted to the ideals and principles that make a nation or a civilization great?

The answer is up to us and to our children. If we give our children a Christian education, then we may expect of them the Christian insights and the Christian leadership that our world so sorely needs today. And to be absolutely honest with ourselves, we cannot expect of them these insights and this leadership unless we do give them Christian training. It is possible, of course, that our young people might get these insights and attain to this leadership without the aid of formal Christian instruction, but the point is that we have no right to expect such results from other than definitely Christian influences. The product would be an exception to the rule rather than a normal expression of it.

We Baptists need to do a sizable amount of basic, long-term thinking. We share too much with people generally in thinking only of the present and in concepts too shallow to contain the tremendous ideas active in our world. The war, for example, and the chaos we face—how can we help thinking about it? Yet, for the most part, our thinking is rather superficial. We must confess that we think largely in terms of present events and happenings, not of long-standing principles and causes. We see the sickness, the madness of war, but overlook the disease germs of greed and hate from which this madness springs. We want to win this war—and what American does not want to win it?—but we forget that we must also win the peace. Somewhere in the process and in the days immediately ahead we must make our influence felt in the congresses and the parliaments of our world, so that wars may cease and a durable peace may come upon the earth.

It all boils down to this: The very appalling circumstances of our distraught and war-crazed world demand Christian education. And, so far as we Baptists are concerned, Christian education means education in our own schools and colleges. We cannot escape the responsibility. Nor can we evade its challenge!

Insights and Leadership Are Not Abstractions

But the insights and the leadership that we must have if tomorrow's world is to be better than the world of today are not abstractions. They are concrete and personal. They are embodied in the men and women of our time, and will be embodied in the men and women of tomorrow. In a very definite sense these insights and this leadership *are* the men and women whom we delight to call our leaders. And our present leaders show us, at least in part, what tomorrow's leaders may well become—a bit taller than their predecessors, perhaps; a little more understanding of the ways of God with men, it may be; and certainly possessed of an urgency to grapple with the problems of their world with the same devotion to Christ and to the church that characterized their fathers before them.

Ponder in your own mind the list—any list—of contemporary Christian leaders. Consider how many of them received their training in our Baptist educational institutions. Such an exercise, if thought-

(Please turn to next page)

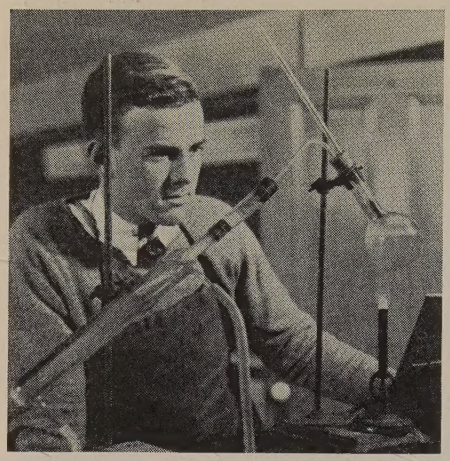
BAPTIST STUDENTS LEAVING RELIGIOUS SERVICES AT COLLEGE

fully pursued, would undoubtedly lead to a better understanding of what these institutions are and a deeper appreciation of the services that they are rendering in our world.

On your list you will think of the church school teachers, the youth leaders, the pastors of churches large and small; of missionaries in home and foreign fields; of the secretaries, the directors, the presidents of association, state, and national boards and organizations; of the presidents and the leaders of the Northern Baptist Convention and of all its affiliated boards and societies; of the instructors, professors, and presidents of our schools, colleges, and seminaries; of the writers and editors of our periodicals, journals, and books; of laymen and laywomen whose influence and whose means have been devoted to the cause of Christ the world over.

And so the list will grow as you think of the men and the women who are the leaders of our denomination today—many of them, if not most of them, trained in our own Baptist educational institutions. It is not pleasant to contemplate what our world would be like without the influence of these leaders and others like them of other religious fellowships. Even so, we must not take for granted that we shall have such leaders tomorrow—not unless we make sure that our youth shall be trained either in our church schools or under church influence.

Young men who during the next decade will enter the Christian ministry, and young women who will become teachers and leaders and missionaries, will come largely from our Christian schools and colleges. According to a study made recently by President John F. Herget, of William Jewell College, our Baptist colleges hold a strategic position in the matter of Christian leadership. President Herget points out that of a total of 214 leaders of the Northern Convention (not considering 35 who failed to answer his questionnaire), 132 attended Baptist colleges; 29 attended other church colleges; 13 went to privately endowed schools; and only five had no formal college training. And so, naturally and rightly, President Herget concludes that our church-related colleges are doing a "magnificent job" in training leaders. They are doing a magnificent job, indeed!



SUFFIELD ACADEMY PROVIDES STUDENTS PROPER EQUIPMENT

CROZER THEOLOGICAL SEMINARY GIVES FUTURE PREACHERS HEALTHY BODIES

Baptist Schools Offer Something Additional

If the foregoing reasons for the loyal and enthusiastic support of our Baptist educational institutions are not sufficiently convincing, then a stronger word is forthcoming. Our Baptist schools and colleges offer *something additional* to that which our state institutions offer. That "something additional" is the reason for the existence of these schools and colleges—the one indispensable element of Christian leadership which they make possible.

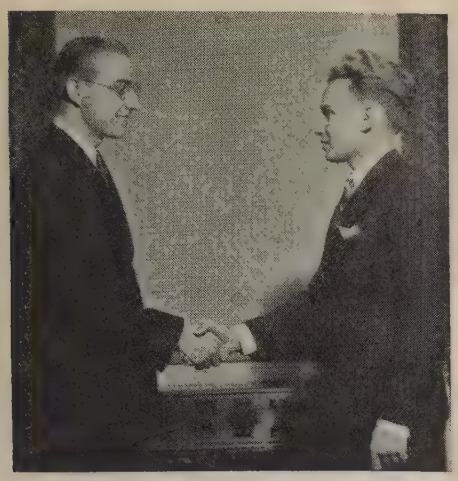
It should be clear immediately that a Christian college must maintain a higher standard than a state institution. The Christian institution must offer the student *all* that the state institution offers, *plus* something additional — something religious, something Christian. In addition to imparting facts concerning the arts and the sciences, it must maintain and further the Christian faith. Without this additional emphasis our schools would have no impelling mission.

For example, put your own son or daughter in this picture. That son or daughter who goes to college for the first time definitely needs the poise and the balance that only an intelligent Christian faith can supply. Although the transition from high school to college or university makes little difference so far as the facts of chemistry, mathematics, and history are concerned, yet it may make a vast difference, indeed, so far as religion is concerned. In the one instance the materials for study carry the student further in the same direction in which he was going the day he received his high school diploma. But not so the other. Going to college usually means going away from home and away from the beneficent influences of home life and the home church. And, unfortunately, many young men and young women fail to make a satisfactory transition. So they quit the church, and either greatly modify or give up entirely their Christian beliefs and convictions.

In our Baptist colleges, however, this

SIX SONS AND DAUGHTERS OF MISSIONARIES FROM THE FAR EAST ARE STUDENTS AT DENISON UNIVERSITY

STEPHENS COLLEGE FOSTERS NEWSBOY CLUB WHICH MEETS FOR BREAKFAST EACH SUNDAY



GERMAN AND FRENCH EXCHANGE STUDENTS AT COLBY COLLEGE MEET AS FRIENDS

BAPTIST COLLEGES GENERALLY HAVE OUTSTANDING LIBRARIES. PICTURED HERE IS PROFESSOR OF RELIGION AT BUCKNELL CONFERRING WITH A STUDENT IN THE LIBRARY

transition is not so difficult as in state institutions. Our colleges meet the student halfway. They offer him friendly counsel and encouragement, help him to make wise decisions, point him to the Christian life. In these schools chapel either is required or is popularly attended. Moreover, the student soon finds his way into stimulating Bible study groups, church school classes, young people's organizations. He learns to share the experiences of others—other social groups, other nationalities, other races. In the classroom he finds courses in Bible literature and history, frequently courses that are required and always courses that count toward a degree. And in ways that cannot be defined and labeled the student becomes conscious of Christian ideals and Christian principles that give meaning to existence and zest for living—all in a college fully accredited and dedicated to sound educational principles.

Religion, too, Is Important!

Now, it is a mistake to think of our Baptist schools as teaching only religion, and certainly that is not the impression that this article is intended to convey. Indeed, I wish to emphasize the fact that religion is the "something additional," the something over and above, that the student gets along with a thorough training in the arts and the sciences. Mathematics is not a religious subject, but even mathematics can be so presented as to lead to a stronger Christian faith in enduring realities. Chemistry, biology, and physics are not religious subjects, but a Christian teacher can so teach them as to lead to a confidence that the laws of nature are the laws of God, the God who created the universe and life. History, philosophy, and psychology are not religious subjects, but they glow with religious meaning when a Christian teacher presents them in the light of man's experience with a God who directs his thoughts and guides his destiny.

That is not all. Our Baptist schools and colleges place emphasis on the importance of religion in life. They lead the student to know that religion is concerned, not with this or that segment or compartment of life, but with the whole of it, with no area tucked safely in a corner or removed entirely from the scene of action. As an example of this insistence, Bucknell University recently instituted a Religious Emphasis Week. Leaders of the state and nation were summoned to the campus, and for the entire week the religious programs held the right of way on the college calendar. So successful was this program that now other colleges are creating similar programs of their own.

For another example, Colby College develops extracurricular events to promote good will and brotherly attitudes among different religious and racial groups. Jews, Catholics, Protestants, Negroes, and whites appear on the same program. French and German students discuss in amity the differences over which their nations have gone to war.

Moreover, Denison University pays particular attention to the sons and daughters of foreign missionaries who have come to America to go to college while their parents continue to labor in India, Africa, China, and the islands of

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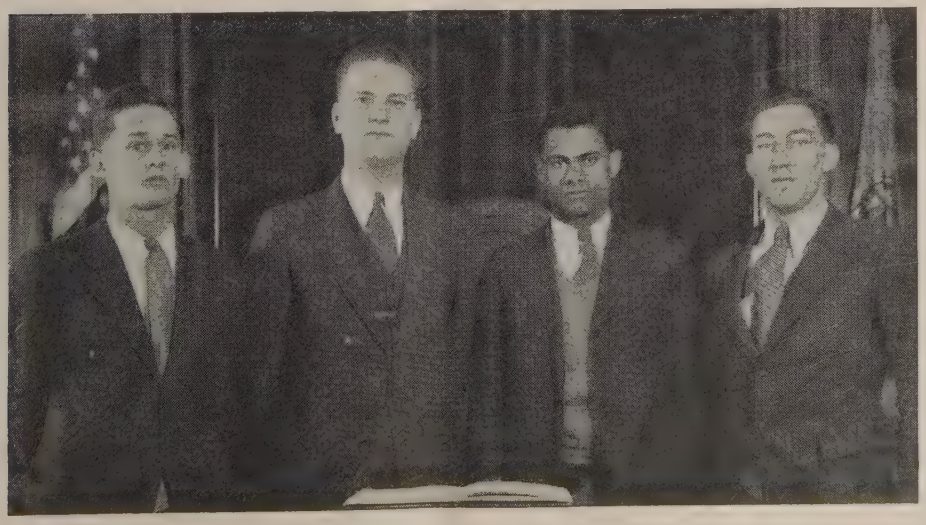
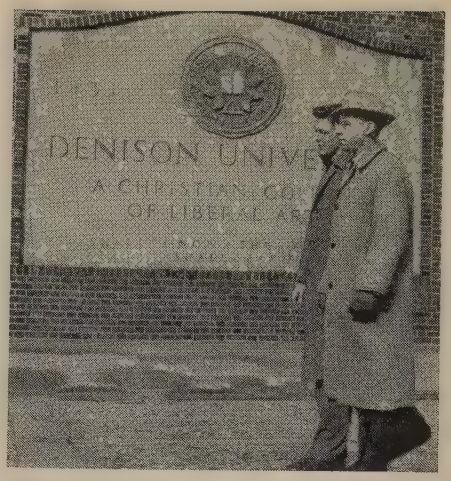
TOLERANCE TEAM AT COLBY COLLEGE, SHOWING PROTESTANT, JEW, NEGRO, CATHOLIC JOINTLY FORMING A TOLERANCE PROGRAM



THIS YOUNG CHINESE WOMAN IS A STUDENT AT COLORADO WOMAN'S COLLEGE, DENVER

ACADEMIC PROCESSION AT BATES COLLEGE, LEWISTON, MAINE

CHOIR AT SIOUX FALLS COLLEGE, PARTICIPATING IN WORSHIP SERVICE



WHAT EVERYONE SEES AS HE APPROACHES DENISON UNIVERSITY

the South Seas. Stephens College sponsors an early Sunday morning meeting for newsboys, which begins with a breakfast and concludes with a church school hour. Young women of Stephens are the leaders and teachers of this responsive group. And on and on we might go with other illustrations of how our Baptist colleges meet the student halfway in his transition religiously from high school to college, and of how they offer him something additional, something Christian, during his college course.

The 1941 *Annual Report* of The Board of Education recites these pertinent facts concerning our colleges: "Personal counsel, based on scientific procedure, is more and more available. Courses in religion have come to the foreground. Linfield College reports one-fifth of its students engaged in some form of religious-community service. Denison plans to secure a director of religious life who will counsel students in their community service programs. Bucknell Junior College has developed a vocational and cultural program to meet community needs. Shurtleff is revising its total educational program in the light of a survey of the area it is prepared to serve."

STUDENTS AT CROZER THEOLOGICAL SEMINARY PREPARE FOR SERVICE IN CHRISTIAN FIELDS

We Take the Church to the Student

Although Baptist leaders wish it were possible for all our young men and young women to attend our Baptist schools and colleges, yet they know that it is not always possible or practical for them to do so. For one thing, geographical considerations enter largely into the picture and become strong determining influences in the choice of a college.

Recognizing this condition and the responsibility which it entails, The Board of Education of the Northern Baptist Convention sends its representatives to many tax-supported universities. These representatives are called "university pastors." Their work is to conserve and strengthen the religious interests of boys and girls from Baptist homes. Through various kinds of religious programs and activities these pastors help our young people away from home to maintain their religious moorings and to enlarge their religious outlook on life. So Baptist boys and girls are provided with a Christian home away from home. In not less than thirty-five centers The Board of Education carries on this exceedingly important work.

STUDENTS ENTERING STETSON CHAPEL, KALAMAZOO COLLEGE, KALAMAZOO, MICH.

Because education in tax-supported universities is proportionately more prevalent in the West than in the East, the work of the university pastor has won more attention there. Consider this single instance from The Board of Education's 1941 *Annual Report:* "Charles Thomas, minister to students at the University of Kansas, reports eleven sons and daughters of Baptist ministers are missionaries affiliated with this work..... It is imperative that the church follow its students."

It is imperative, indeed, that the church follow its students. It is imperative, that is, if the church expects its students to remain loyal to its ideals while they are away from home, and to support its work when they return or take their places elsewhere in business or professional life. Four years in a college or university without the constant influence of Christian teaching and witness may leave in the student's life but little desire for the church and its work in later years. With non-Christian voices and influences clamoring for attention on every side, the college or university student today needs all the steadying influences that the church has to offer. And the church neglects to follow its students at the peril of its own influence and the cause for which it stands. The church that follows its students is the church that its students will follow!

And So . . . .

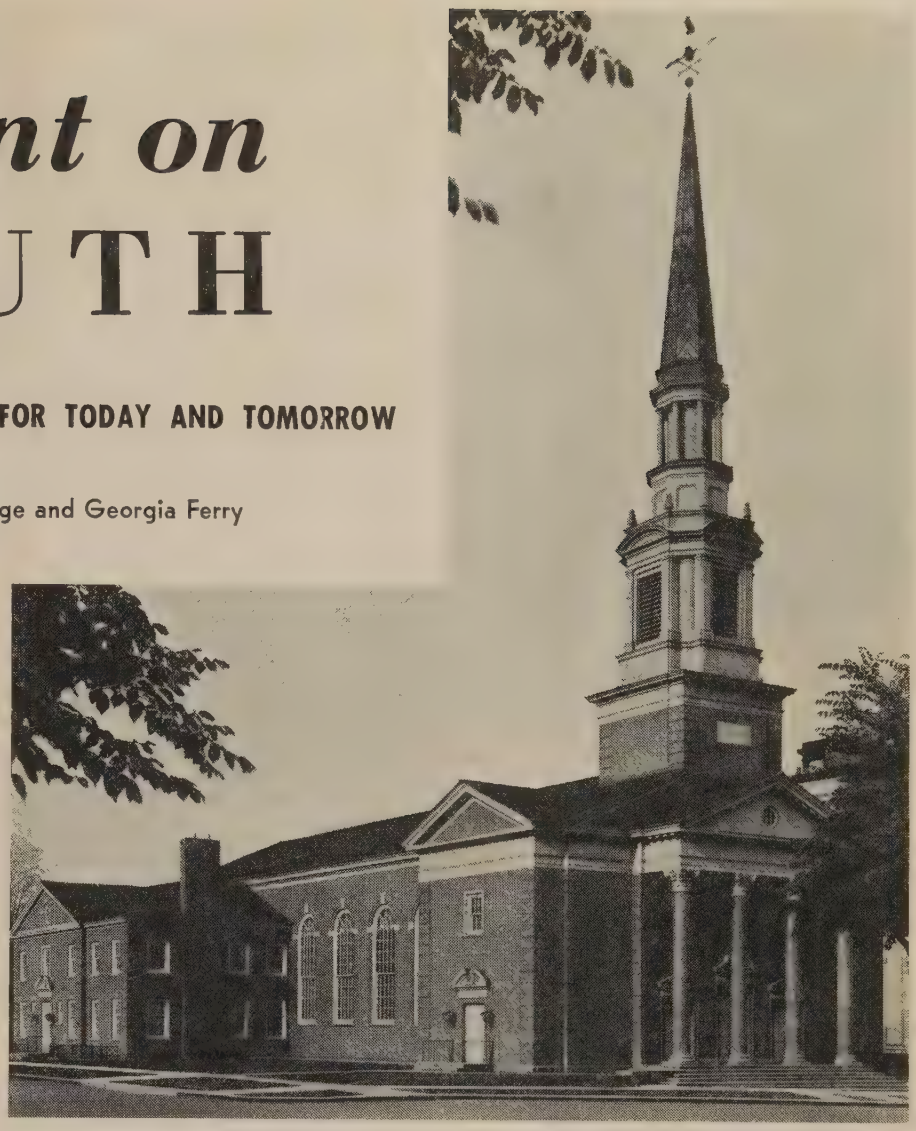
It is important that Baptists shall know their educational institutions as they are. For, to know them is to understand them, to love them, to be loyal to them, to give them both moral and financial support.

We need our schools and our schools need us. Our whole-hearted co-operation and loyalty they must have if they are to maintain and extend their influence in these confused and trying times in which we are living. In this way we can make them strong and secure for the years to come.

Accent on YOUTH

A CHURCH THAT IS BUILDING FOR TODAY AND TOMORROW

By Marion Parker Hodge and Georgia Ferry



COLONIAL ARCHITECTURE GIVES "OLD FIRST" SIMPLE, DIGNIFIED LINES

IT IS a race against darkness in Denver! For there is enacted the quiet drama of a man spreading light against earth's gathering darkness and daring to believe that he and other courageous Christians can help to brighten a world whose lights seem to be going out.

That is how Dr. Clarence W. Kemper, of the First Baptist Church of Denver, regards his calling, as many of the Baptists who heard him at the great convention in Atlantic City may remember. A pastor's work sometimes seems prosaic, with its repetitious rounds of calls, classes, services, weddings, funerals. Not Dr. Kemper's high task, however. He sees his church as a light that must not fail in a darkening world. . . . .

Probably many Baptists think of Denver as a "place where the Northern Baptist Convention met back in '29," or possibly as the largest city between Kansas City and San Francisco, but comparatively few realize that in "this center of the West" stands "Old First," a steady and glowing beacon in a black-out-world.

THE CHIME TOWER ADDS TO THE BEAUTY OF FIRST CHURCH CAMP AT FOSS PARK

With Unobtrusive Organization

Not nine years ago "Old First" had a different story to tell. Most of the members of its boards and committees had a long record of splendid service to their church. Under Doctor Kemper's steadfast leadership in a changing world, the church become more sensitive to the need for helping its youth to "maintain the spiritual glow." Here in a church that preserves all of the truth and the dignity of the past, the emphasis has come to be on the future, for the program of "Old First" has an "accent on youth."

They are a lively group, these young people of First Church. They move in a vacillating world; they are confronted by such a variety of problems as might have frustrated their elders; frequently the clouds of dimmed faith in verities cross their lives. "Old First" must keep busy and sympathetic and deeply spiritual in order to keep young faces toward the light.

Doctor Kemper directs a balanced and year-round program of evangelism and Christian education—in the best sense of the terms. Rotating boards, no one serving more than three years continuously, keep the activities of the Baptist community moving toward the goal of a brighter world. Young people serve on junior boards that train them to occupy positions of responsibility in the future years on the senior boards. It is another case of the "machinery" running so smoothly and consistently that one is aware only of the resulting product.

The beauty and quiet dignity of this house of worship in no way hamper the kind of program that keeps young people *active* church members. Almost any day in the week you will find the youth of "Old First" buzzing around planning to publish the "Councilor" which carries their announcements and programs. Its good-humored nonsense, so typical of vivacious young people, in no way detracts from its more serious purpose. In it church affairs are discussed, even criticized, frequently praised. "Freedom of the press" is practiced in the widest sense of the word!

In the winter the church becomes a

YOUNG PEOPLE AT WORK CONSTRUCTING THE CHAPEL TRAIL AT FOSS PARK CAMP

family around the fireside of Miller Auditorium. As often as not one of the youth groups leads the program on this family night. Boys come in from Lowry Field and Fort Logan and Fitzsimmons to find met in Christian society some of their deep needs of home and loved ones and personal Christian development—satisfactions from which war might separate them.

With a Summertime Revival

Unlike many churches "Old First" finds summer to be the time of its greatest revival. For this church capitalizes on the "good old summertime" with its leadership training school and camp at Foss Park. There is a story back of the happy Baptist boys and girls and men and women who go there. In 1938, Mr. M. L. Foss, a life-long member who had seen the light of his church grow brighter against a darkening background gave First Church 162 acres of beautiful land situated in a scenic spot in the foothills of the Rockies. The church people had to travel only about twenty-five miles to get to Foss Park. Almost immediately the men and boys of the church volunteered to erect the Shelter House there. Hammers and saws were kept busy bringing the church to this temple of the outdoors. Young boys and their fathers building for the church!

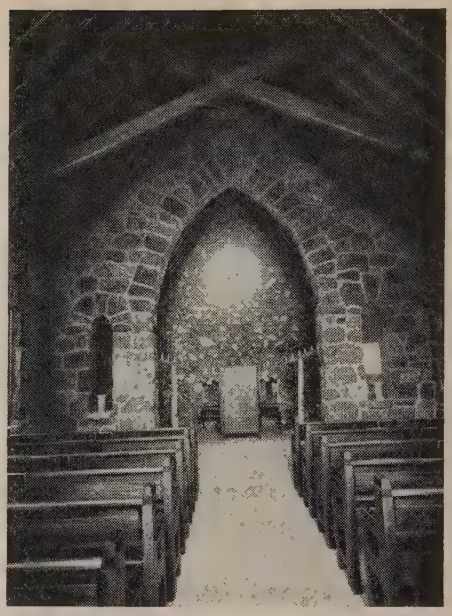
By 1940 Foss Park had become a Baptist camp with accommodations for forty people. But Mr. Foss had not done enough for the church that nurtured him. In 1940, too, he erected a beautiful chapel at the camp site as a memorial to his wife. Back of this chapel of native stone, tower the Rockies with their perpetual inspiration. Color and light and shadow change the scenic wonder of their slopes, but their summits reach eternally heavenward.

Shaggy, pine-clad Rockies! What mysteries they whisper to the young hearts that turn to them through the long summer days of Camp Foss. The splendor of God . . . . the wonders of his universe . . . . the towering strength of his mountains in the midst of mental and spiritual uncertainty. . . .

Often the young people hike to the mountainside and around a fire there, they are welded into a closer fellowship as they eat and sing and discuss the problems of their world. Young minds go out to other Christian youth over the earth—to their sufferings and triumphs. Man's need for Christ is realized anew and pledges are made to live for him. Many a young Baptist in Denver first gave himself to Christ in the Vesper quietness of Foss Park, with the silent mountains and earnest young friends as witnesses of his decision.

Another aspect of this summer camp evidences the church's sincerity in its "accent on youth." Painstaking preparation, energy and money are invested in the Leadership Training School that all campers attend. From juniors to college students, Foss Park youth are trained to become the future workers and leaders of their church. The plan is that the same young people will return to camp year after year, developing in each successive year the kind of Christian experience and training that will make them intelligent and consecrated teachers, deacons, workers, leaders. . . . .

A careful background in Bible and the life of Christ is emphasized. Last year eager junior boys and girls followed up their study of "Jesus the King" with a special project. Now on one of the hillsides of Camp Foss you can see their work—a relief map of Palestine. Lakes



INTERIOR OF THE MEMORIAL CHAPEL THAT MR. FOSS ERECTED ON THE CAMP SITE

and rivers of clay, the small clay cities of Joppa, Jerusalem, and Bethlehem remain on a hill of the camp as symbols of these juniors' devotion to the King.

Junior high projects included maps, model scrolls, the Gospel in wood and a splendid display of Bibles. These young people also helped to rebuild trails, build shelters for birds, plant bulbs—all in the knowledge that they were helping their church to shine in a troubled world.

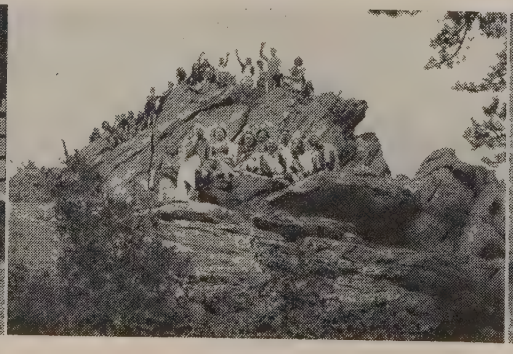
Camp Foss leaders seek to teach all who attend how to work, play and study together. Campers are required to take part in the scheduled work program. No doubt it would be simpler and more efficient to hire trained workers to do the necessary chores, but what then of the necessity to teach young people to accept responsibility and to maintain a Christian relationship in all social ties?

With Trained Christian Leaders

But, you ask, is there not some danger that the young people will transfer their loyalty from church to camp? First Church admits the possibility of this, but declares that it is winning, not losing, youth through the camp program. You see, the entire emphasis at camp is training for active church membership.

Camp Foss is the church—as much

FROM JUNIOR HIGH THROUGH COLLEGE AGE YOUNG PEOPLE LEARN TO LIVE AS CHRISTIANS AT FOSS PARK CAMP



as the church school and the Sunday worship are the church. The camp worship is designed to lead youth to Christ and to membership in his church; the recreation seeks to develop Christian sportsmanship as well as sound bodies; the classes are meant to teach youth the best ways to serve their church through its various organizations and programs.

And then the whole meaning of the church is bound up in its plan for ministering to those who "grope in the dark without light." Young people can't get lost in a program like that!

Back from camp they come—young people with memories of a candle-lit chapel and the singing of the wind in the pines . . . . back to "Old First." Back to work. . . . . Back to worship. . . . . Back to the race against darkness. . . . .

The Church School Council, the Board of Education, the Church Choirs, the Fireside Program—all these call Camp Foss youth. All year round they troup into their places of leadership and service. Past Denver's beautiful capitol building to the colonial church they pause to lift clear young eyes to the weathervane on the lofty spire. From the time of the Reformation the weather cock has symbolized religious freedom—the dawn of a new day. It is *their* symbol—the youth of First Church who are learning to carry on its eighty years of glorious achievement.

Finally they enter "Old First," never ceasing to wonder at the chaste beauty of its huge ivory columns and the simple dignity of all its lines. They remember Florence Crannell Means' description of their church in her "Children of Promise":

"They left . . . . in time to get to the morning service of the First Baptist Church several blocks away. Up opposite the Capitol it stood, simple and dignified with its marble columns and tall steeple. Inside it was beautiful, too, finished in ivory with velvet draperies of the shade of blue that artists like to use.

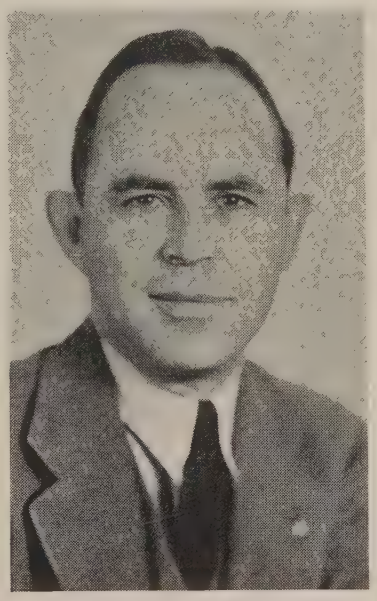
" 'It's copied after one of the old New England colonial churches,' teacher explained softly. 'When anything is as precious to us as our religion, we are likely to hold to its past.' "

And then, the service of worship has begun. Gradually, but oh, so surely, First Church youth leave the world outside . . . . there is no darkness any more . . . . only the close fellowship of Christian spirits, young with old, into an ever-widening relationship that embraces other Christians in other places, Christians in humbler churches, Christians in distant lands . . . . all serving him who is the "light of the world."

The service is ended. Quietly the worshipers prepare to leave their church. Older members trustfully hand over the torch they have lighted there to the youth. There must be no cessation of the race against darkness.

NEW LEADERSHIP

For Our Baptist Schools and Colleges



DR. DONALD FAULKNER

THE Board of Education of our denomination announces the appointment of Dr. Donald Faulkner as Director of its Department of Schools, Colleges, and Seminaries, effective February 1, 1942. Dr. Faulkner received his Doctor's degree from Ohio State University in 1939 and for the past several years has been visiting professor in the summer sessions of that institution in the field of "College Administration." Previously Dr. Faulkner had had teaching and administrative experience both in Junior and Senior High Schools and in College. Previous to his appointment to the Board, Dr. Faulkner was a member of the faculty of John B. Stetson University, DeLand, Florida. He is a frequent contributor to leading educational journals. Such journals as the "Educational Research Bulletin," "The Educational Record," and "The Journal of Higher Education" have carried his articles in recent months. He is a member of the American Mathematics Society; Phi Delta Kappa, professional education society; Pi Mu Epsilom, honorary mathematics fraternity; Sigma Pi Sigma, honorary physics fraternity, and others. He was chosen by the Commission on Teacher Education of the American Council on Education to act as administrative coordinator and research director of the study of Teacher Training in Ohio, during the summer of 1940.

Previous to entering the field of college teaching and administration Dr. Faulkner had experience as editor and building contractor.

The newly appointed staff member of The Board of Education is a native of Michigan and a Baptist layman. He has held various posts of responsibility in his local church—deacon, choirmaster, church school superintendent.

The Board's appointment of Dr. Faulkner follows a specific request from our Baptist College and Seminary presidents, who in their Cleveland conference held in June, 1941, passed the following resolution:

"*Resolved,* That The Board of Education be asked to give consideration to the appointment of a member of the staff of the Board as a Secretary who shall specialize on the educational work of our institutions and shall be competent to confer on educational problems and to help formulate forward-looking educational policies for the Board and for the denomination."

In September The Board of Education reorganized its administrative structure to divide its functions relating to students and higher education in two departments. One department is that of "Schools, Colleges, and Seminaries," of which Dr. Faulkner is to be the director. The other department is named "The Department of University Pastor and Student Work" (and Student Counseling). Dr. Newton Fetter is the director of this department. The third department of The Board of Education is that of Missionary Education headed by Miss Dorothy Stevens.

The ministry of our Baptist schools is of supreme concern to all northern Baptists. It must be safe-guarded and strengthened during these critical days. The appointment of a trained and able administrator by The Board of Education to give the counsel which our college presidents have felt the need of is a significant step which ought to be a source of encouragement to all our Baptist people who carry these institutions on their hearts and in their prayers.

■

THE PROBLEM

All too many of the parents of this present doubting generation have spent their religious lives in an atmosphere of such vagueness of belief, and with so little positive, intelligent understanding of their faith, that they have been able to make practically no contribution to the religious thinking of their children.

From *Youth's Return to Faith,*
by NORMAN W. COX,
The Judson Press.

Photos by Ellis O. Hinsey

TECHNIQUES ARE NEEDED, BUT SPIRITUAL MATURITY IS THE VERY FIRST REQUIREMENT OF ALL: IT IS INDISPENSABLE

WANTED:

Better Teaching ...and Discipleship

By PHILIP COWELL JONES

Minister of Education, Madison Avenue Presbyterian Church, New York City

WHEN we think of the basic resources of our Christian religion, we have certain definite elements from which to start. We have Christ, the Book, a Gospel, a church, the ordinances, sacred traditions, a system of belief, a dream of brotherhood. These are adequate for today and for tomorrow; they call for no amendments!

Any real Christian educational advance will proceed from these bases, and it will be *qualitative* as well as as *quantitative.* Where we need to advance is not in our basic materials or concepts but in the teaching of them; we need a greater effectiveness in helping each other to practice Christ's way in daily life, in our own personal experiences, in family groups, in our social relationships and on our world-wide stage. To exhort is good, but we need to go a long step further. We must act. The relationships in which we can act most fruitfully are those of home and church. In this article we want to deal with the educational emphasis in the church.

Leadership

We Americans know how to get things done. And we are smart enough to know that when something is to be done, it can seldom be done singlehanded: *two or three* leaders and guiding minds are necessary. That goes for the Advance program in your church: there are two or three whom you just *know* can put it over. One is the minister. Every single element in the life of a parish can be gauged by the enthusiasm of the minister for that particular part of the church's life, whether it be its preaching, its worship, its missionary work, its community service, or the evangelical emphasis of its educational program. If ministers will carry pennants, church members will follow! But even if the minister of a particular church is prevented from throwing his energy into this Advance, there is at least one other individual in every church fellowship who can hoist and keep aloft a banner around which others will rally. Only there will need to be—there must be—a masthead for all to follow, in the shape of a cross.

We need a larger number of lay teachers of the Gospel. Evidently, from the way things are going, we have not had enough passionate confidence in Christ as the Way, the Truth, and the Life, or enough ardent zeal for communicating his spirit, or for translating his Kingdom from truth into fact. This may be due to undue reliance upon the preacher and not enough dependence upon apostolic witnessing and discipleship. It may be that too much stress on technical skills has often kept perfectly good Christians from assuming more educational responsibilities. Let's keep this clear: *the greatest thing the Christian teacher has to share is his own experience of Christ.* Techniques are needed, but that spiritual experience itself is the very first requirement of all: it is indispensable. We have not valued Christian maturity highly enough.

THERE ARE MANY INCIDENTAL WAYS BY WHICH WE CAN INCREASE OUR TEACHING EFFECTIVENESS

What do we mean by "maturity"?

Well, we do not mean age according to the calendar, but, rather, a ripening, or ripened, experience. We need as teachers of religion those who are eagerly seeking to discover Christ's way, and to live by his spirit. These have a poise born of trust in him, and the radiance which he communicates to those for whom love is the dominant motive of life.

In every parish there must be people with this kind of maturity. They should be enlisted in your Advance. Have any been overlooked—grandmothers, parents whose children have grown up and left them free from arduous duties, young people with eager idealism, consecrated public school teachers? Are there any church leaders who are carrying organizational responsibilities who could be relieved of them in order to undertake more the basic teaching task?

Developing Our Resources

With these observations about standard-bearers, and the kind of Christian educators we need, suppose we give some thought to the matter of helping "teaching disciples" to become more effective as they guide the spiritual growth of others.

Naturally, we shall provide *all the regular teacher training possible,* through courses in local churches, interdenominational community schools, summer camps, institutes, conferences, and guided reading. These will deal with understanding the Bible, and adapting its truths to various ages and experience levels; with adroitness in dealing with pupils of different ages; and with methods of training young people in churchmanship and Christian service.

In addition, there are many *incidental ways in which we can help each other increase our teaching effectiveness.* Public worship, including preaching, is a continuing educational opportunity. Ministers and other competent leaders can help teachers through frequent personal conferences. Observation of other teachers in action helps us discover means of increasing our own competency. A schedule for visitation by its teachers of carefully selected situations should be arranged by every church. Departmental meetings are useful in developing leadership—if they are not devoted, as they too frequently are, to organizational trivialities. Likewise, general workers' conferences can be planned so as to minimize the time required by financial administrative and promotional matters, and to afford the maximum opportunity for the consideration of the deeper spiritual meaning of our task.

Teaching for a Verdict

Our churches need to make more of the dramatic urgency of the gospel. Our program is too repetitious. Too often we allow our efforts to degenerate into a monotonous and stultifying routine. This is because we forget that the Christian teacher is a "teacher plus": he is also an evangelist. His goal with respect to each pupil is a definitely committed life. Such commitment may be a long and gradual process. It may have its more sudden and dramatic episodes. It may be accompanied by much or little display of feeling. But the goal is clear. We must never let the "weekly round of the regular lesson" obscure the imperative need for a verdict in each life.

Some of the better graded lesson courses provide specific help here, in addition to general background. The church year with its Easter and Evangelistic emphasis offers a setting. Special classes are a helpful supplement to the "regular" work.

But every teacher is also and always a witness. At no point should the inspiration and guidance provided by pastor, director, or other counsellor of teachers be more explicit and painstaking than with respect to this matter of teaching for a commitment to Christian discipleship. In many churches special conferences, courses, and counseling are needed at this center of vitality.

A Better Setting

Some of our class and assembly rooms are downright drab, or even ugly, giving no intimation of the eternal radiance of Christ. We shall improve the quality of our teaching when we increase the attractiveness of our classrooms and places of worship. Indeed, if we inspire and lead those we teach to beautify their room through their own purpose and effort, we turn a great problem into a great spiritual resource. We make more winsome the redemptive truths for which our symbols stand.

While we are taking out of our classrooms those castoff steel engravings of the Winged Victory of Samothrace and ten-cent polychrome pictures of the hanging gardens of Babylon, let us remember that our tools also are important. Let us have done with brokendown chairs and castoff tables, dull or too blinding lights, dilapidated Bibles, unpainted and bare walls, antiquated hymnals, and obsolete pianos.

Morale

Religion is both taught and caught. Let us make more of our church festivals, and inaugurate new ones. We could have significant religious processionals. We ought to recall and celebrate great occurrences in our Protestant history, and consequential episodes in the lives of local churches. There could be more mass-events of importance, in which old and young would participate with enthusiasm and abandon. Pilgrimages to churches or to local points of religious interest should be encouraged. Carried out with reverence and dignity, such

(Continued on page 18)

A CHRISTIAN TEACHES FOR A VERDICT IN EACH PUPIL'S LIFE: IT MAY BE A GRADUAL PROCESS OR A DRAMATIC EPISODE, BUT IT MUST COME

THE CHRISTIAN PASTOR

How can the minister safeguard and cultivate his own devotional life?

By GENE EBERT BARTLETT

PROBLEM

A young minister was talking to an older pastor: "I am not satisfied with my own devotional life," he said; "everything seems to break in on the time I try to set apart. Am I the only one with this problem?"

The older man smiled. "Indeed you're not! I have it, and I'm convinced most ministers have it."

"Well, then, how have you handled the problem in your own life?" was the earnest query.

"First," said the older pastor, "we all learn that it demands great discipline." The young man nodded. "But," continued his friend, "beyond that I found real freedom in the *discovery that my conception of the devotional life was too circumscribed.*"

"What do you mean by that?"

His friend spoke carefully: "What do *you* have in mind when you speak of your 'devotional life'?"

The young pastor thought for a moment. "I suppose it can be best described in the words of Brother Lawrence—'the practice of the presence of God.'"

"Exactly! And you have put your finger precisely on my point. Apparently you know Brother Lawrence's little book. Do you realize that actually its paragraphs are reports of the conversation of Brother Lawrence while he was at work in the kitchen of the monastery? You see his devotional life was not confined to the moments '*set aside*' for Bible reading and prayer. Undoubtedly he had such moments. But he sought this awareness of God in his work."

"You mean, then," was the response, "that the experiences of the minister day by day can be incidents rather than interruptions in his devotional life?"

"Yes, I mean just that. If the pastor will take a few moments each day to fix his mind, as it were, on God, he may carry his devotional search and spirit right on into his work. Take my schedule for today, for example. This morning, study. Can't that be loving God with the mind? At noon, a luncheon and committee. Isn't building the church a devotional matter? Why, if one keeps his mind stayed upon God he will find his presence in his very day's work, as well as in the chosen moments."

And the young man felt that here lay the dignity of the ministry.

POINTERS

Have You Heard

. . . . of using radio dramas in your weekday church program? It is an inexpensive and quick way of using the value of a story to get a message across. One pastor has done it this way: A microphone was set up in a small room of the church. This became the studio. A drama was written about the life of Judson and broadcast by loudspeaker system into a radio set up in another assembly room. People today are conditioned to drama by ear alone. Wouldn't it be possible to run a "serial" of some great Christian's life, say a missionary pioneer, during a School of Missions? There would be no cost of staging, costumes, or properties, and no laborious learning of lines. Our radio-conscious young people would have great fun in writing and broadcasting such a story, complete with music and sound effects! Why should the natural response of people to a story be used to sell soap?

. . . . organizing a "Work Corps" among your young people? One youth group announced that all pay given them for work would go into a war relief fund. The boys shoveled snow and the girls went out in pairs to stay with children during the evening. All wages were turned in to the central fund. Thus both adults and youth shared in the plan. Here is one answer to the question, "But what can we DO about it?"

Others Have Tried and Recommend

. . . . making a small room in the church into a chapel. A simple worship center will offer a place where couples can be married in the church—a very desirable practice. Often the room has to do double duty as classroom one day and chapel the next. Even then it makes a church wedding possible for those who would not have it otherwise.

. . . . putting "Cards of Recommendation" in the pews as a way of finding out about new families in the community. This is based upon the assumption that the best contact for evangelism is that of friendship. It serves also to keep church members aware of their responsibility to be evangelistic.

. . . . letting your youth group organize itself for a brief period as a Baptist church with deacons, trustees, and other officers. Thus they learn and like it!

PREACHER

Rev. R. LaRue Cober, pastor of the Genesee Baptist Church of Rochester, N. Y., recently preached on "The Invitation of Jesus." He spoke as follows:

"No words are more meaningful for our day than these words of Jesus, 'Come to me, all who are labouring and burdened, and I will refresh you. Take my yoke upon you and learn from me, for I am gentle and humble of heart and you will find your souls refreshed; my yoke is kindly and my burden light.'

"These words keep haunting our minds, and the wistfulness of modern man is pathetic as he considers them.

"Think for a moment of 'all who are labouring.' If this were just physical labor a good night's sleep would overcome our fatigue. Jesus, however, is talking about another kind of labor: the weariness which arises from misbehavior, both personal and social; the frustrations which result from confused ideas; the tensions which result from troubled consciences.

"What about our 'burdens'? Does Jesus mean he will relieve us from all burdens? Not at all! To be his followers we are necessarily the world's burden bearers. Here again is quite another emphasis. Those heavy burdens we carry often in no way relieve the distress and misery of our world. They are ceremonial burdens which cause us to spend our strength and time at meaningless exercises.

"'Come to me,' is Jesus' invitation, 'and I will refresh you.' But to obtain that refreshment of which he speaks and which is so vital to our well-being we must: (1) Take upon ourselves his yoke, that is, obedience to his way of living. (2) Become students in the Christian way, ceasing this practice of professing him at church as Saviour and then living daily by the world's standards. (3) Become gentle men and gentle women, demonstrating his humility of spirit.

"Here is the Christian way of living, the answer we all are lookng for; the solution of human ills; the truth eternal. Christ wants us out on the highway that is straight and that leads to the throne of the Eternal.

"'Come' is the cry on every hand today. But Jesus calls across the centuries, 'Come to me . . . . and I will refresh you.'"

Student Evangelism

By HUBERT C. MATHEWS

The Power of Faith

THEY PROVED THEMSELVES WILLING AND ABLE TO FOLLOW GUIDANCE

Plus Personal Witness

A REVIVAL without a meeting might seem to some like a chocolate ice-cream soda without any soda. But a group of seminary students came to the First Baptist Church of Fresno, California, and conducted a highly successful ten-day period of evangelism without holding a single service aside from the regular meetings of the church.

During the several years that I had served as minister of this church I had maintained a combination program of personal and mass evangelism that seemed adequate for our needs. When Dr. Theron Chastain, Director of Evangelism for Northern California, approached me with the idea of conducting a campaign of evangelism, using students from the Berkeley Baptist Divinity School, I was somewhat in doubt as to the effectiveness of such an effort, especially when I learned that the plan would call for none but the regular services of the church.

However, after a conference with some of our leaders the proposal was presented to the church and approved. Here is the way the plan actually worked out.

Six students—four young men and two young women—were selected by Dr. Chastain from the student body of Berkeley Baptist Divinity School, after interviews with a number of prospects. He chose only those who had a real concern for the lost. Yet, he avoided those who previously had done much personal work, for he was determined that this evangelistic effort should not smack of professionalism.

So they came, all seven of them—the six students and the director. Originally we had planned to scatter the students around in different homes, but we soon saw that too much time would be lost in getting them together for needed conferences. We finally arranged with one home to entertain all of them. In this way their time was saved and the cost to the church was cut to the minimum.

Each day breakfast was served a few minutes past seven, following a brief devotional period. At eight-thirty the director and the student workers gathered for an hour of study in practical evangelism. After the first day they studied actual personal problems. Here theory was put into the crucible. Yesterday's failures were aired. Why did Mr. Jones reject Christ? They thought of Mr. Jones, not as merely another case, but as a friend who needed Christ. Yet he had not been won. Why? Who was at fault? They studied the interview between Jones and the two students who had called upon him, and the director and the other four students analyzed the situation. In this manner their technique was improved.

These students were sincere and deeply concerned, yet fully confident in the power of the Spirit. They prayed naturally and earnestly for God's help in their work. They prayed humbly for guidance in dealing with specific individuals, and they proved themselves willing and able to follow that guidance when it came. Sometimes after one team had failed, another team would be assigned to interview the prospect. Believe me when I say I have never witnessed such earnestness as that displayed by these students.

Following their conference each morning I would turn over to the group the cards with the names of the prospects to be called upon that day. On each card were all the facts known about the person named—such information as age, married or single, others in family, affiliation with Sunday school or any other organization in the church, business or profession, special talents or interests—anything that could possibly help the caller.

Each team selected those persons whom they felt they were best fitted to reach. The director and I took the cards of those whom the students felt needed some special counseling. The two young ladies went out together and the four young men made up the other two teams.

By ten o'clock each morning volunteers were waiting outside in their cars to pilot the teams to the desired places. Maps were provided each driver by the director of transportation—a postal service dispatcher who knew the city well. He could immediately point out the best route to any spot on the map, if a driver were in doubt, so that no time would be lost in blindly seeking addresses.

Each morning the transportation manager checked with each driver by phone at an early hour to make sure enough cars were available. Over a period of ten days he enlisted dozens of people in this splendid service for the church.

The students made calls until noon and then usually took lunch with one of the families of the church. But these lunch hours were not wasted. For instance, Mrs. Brown, whose son had lost interest in the church, was eager to entertain the students in her home. Around the table the group enjoyed laughter and wholesome fun in an atmosphere of comfortable informality. Before the boy knew it he was asking himself why he ever left the church when such fine people belonged to it. The tactful students soon created an opportunity for him to talk about joining the church—and another soul was soon won.

Usually the students were back to their central meeting place by 1:30 P.M. There they had about forty-five minutes for rest and relaxation. During this period the director and I checked over the cards, noted the results, and added new names or made rearrangements for the students.

About two-fifteen the cars would be waiting again to carry the workers to the homes of prospects. The director simply handed the team the cards he and the pastor had prepared in advance and they were on their way. They worked until five o'clock, but the young men often made evening appointments with business and professional men.

Here is a case in point. A doctor had attended our services a few times before the coming of the evangelistic team. His name was on one of the prospect cards. As pastor of the church I called him by telephone and made an appointment for an interview with two of the young men. They spent nearly an hour with him. That evening he called to thank me for sending them, and said, "After listening to their sincere testimonies, who could help but accept their Christ? I'll present myself for baptism next Sunday." And he did.

No calls were made on Saturday. An outing was planned for the students. Out in the country, under the pines, they were given time to relax and also to prepare talks to be given Sunday.

On Sunday morning the students spoke in various departments of the Sunday school, giving strong testimonies of the meaning of Christ in their lives.

At the young people's meeting Sunday evening one of the young men (the keenest young man I have met in some time) spoke to a great group of young people. So impressed were these young folks with his message that they arranged for him to address the Roger Williams Club at Fresno State College. I did not hear this address, but the wife of one of the professors said that she never before had heard such a powerful testimony for Christ by any young person.

The leader of our young people of the valley was greatly moved by the sincerity of the testimonies of these young people, and today he is in training for the ministry.

That there are problems to be overcome in this type of evangelism cannot be denied. In the first place, the students find it difficult to get away from their classes for ten days for such a mission. In our particular case the students came immediately after the close of their school term. While the results were very satisfactory, it was generally conceded that the warm weather hindered their work to some extent.

In the second place, it is no small task to care for so many workers at one time and to organize all the facilities needed to make the best possible use of their time and efforts. However, even a small church can do it if the details are worked out well in advance. There can be no doubt that the success of such a campaign depends largely upon the care with which the local church prepares the way.

The list of prospects is most important. For a long time our church has been securing names of prospective members, and our deacons and deaconesses have taken the cards and have called upon most of these people. One of the ladies of our church greets the visitors each Sunday morning and asks them to sign our guest book. On communion Sundays and on special occasions we secure the names and addresses of many new people. The Council of Churches sends us names of new folk on whom we may call. The Council pays a small share of the salary of the City Hostess in return for information regarding the religious affiliations of all newcomers.

In these ways we had accumulated many names. But when the Berkeley students came to our church and started calling—morning, afternoon, and night—we soon found that we did not have the names of enough prospects. Each team called on at least ten people a day, sixty to seventy people altogether. Actually we had to supply some five hundred names during the ten-day campaign.

Our church clerk checked and double-checked the church rolls for leads. For instance, if a woman was a member but her husband was not, the clerk would make out a prospect card for the man. Children of the Sunday school who were not members of the church were found for us by the secretary of the Sunday school. Circle leaders of the Woman's Auxiliary supplied us with names. Men of my service club, unattached religiously, were also listed as prospects. Had we known how many folks could be called upon in such a short time we could have more wisely selected the prospects. In some cases we supplied cards that we had kept too long! The folks had moved! Too many "wild goose" chases resulted, and this was discouraging to the callers and the drivers of the cars.

Our church was very fortunate in that we had the Director of Evangelism with the students. Other churches using this type of evangelism may find it impossible to have the state director accompany the students. In such cases the pastor may have to direct the work. This means that each morning he must conduct a class in evangelism, and the cold facts of actual problems will test the workability of his teaching. Then he must look after the assignment of calls, and must himself interview persons who need special counseling. It is really too much for one man, if the job is to be done properly, yet in many cases no other person may be available for the job.

This type of evangelism affords the finest possible training for the students, but the church itself receives the greatest benefits. I have told of the souls won to Christ, of revived interest in religion on the part of young people, and of a general spiritual awakening in the church. Without minimizing these things, let me mention still another field that is even richer in spiritual results.

Evangelism has been identified with mass meetings for so long that our people scarcely realize the possibility of any other kind. On Sunday morning when some twenty persons walk out into the aisles at the first invitation, the people know that something unusual has happened. When told that these folks have come as a result of calls made by the visiting students the first question that comes into their minds is: Why can't we do that sort of thing ourselves? Why must we import students to do our job for us?

There is but one answer to that question. There is no reason why the members of every church could not do this kind of work. The tragic thing is that the church does not do it. Some people of our community cannot be reached except by certain members of our church. Yet the church has felt that evangelism is the work of preachers and evangelists for so long that it has not dawned upon them that the task is really theirs.

If every member of my church alone would win just one soul a year for Christ, within seven years seventy thousand people would be brought to know the Saviour! Is it too much to ask that each member win one new recruit for Christ in a year's time?

Student evangelism may be a means of awakening the people of your church to their evangelistic responsibilities.

Wanted: *Better Teaching . . . and Discipleship*

(*Concluded from page 15*)

affairs would be suitable as corporate worship and praise to God, and participation in them could enrich immeasurably our appreciation of the Gospel. Spiritual morale comes from sharing in great spiritual experiences.

To improve our teaching for Christian discipleship is not easy, but it is possible. To do it, the *whole church must be transformed,* must recapture the fervor of the early church. This will require intelligence, vision, and devotion.

We Americans have intelligence enough to master disease, conquer the skies, and make Nylon from coal, air, and water. Let us be confident that we have, in our church family, enough brains to devise ways to communicate our religion effectually. Our business men, poets, and architects have vision; surely, there are women and men in our teaching fellowship who catch glints of the ineffable. Our citizens invest their money for government, defense, and social service; undoubtedly, there are Christians of true devotion who will undergird with their gifts the church's efforts to advance the cause of Christ.

We shall not forget the basic Source of improvement in teaching for Christian discipleship, the Holy Spirit; our Inspiration, our Guide, our Power shining in our hearts, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." If we are willing, this saving lustre shall be reflected from life to life. It will always be so, since we are one in Him who is the Light of all life.

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Material for April

By HELEN WICKES

THEME: *Leadership Education*

Worship (15 minutes)

PRELUDE. Quiet Music.

CALL TO WORSHIP. The Lord said, "Speak unto the children of Israel, that they go forward." (Exodus 14: 15.) "Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit." (John 15: 16.)

HYMN. "Forward through the Ages."

THE BIBLE STORY. (Exodus 14.) Emphasize the fact that Nehemiah and the people were able to build the wall around Jerusalem because they had a mind to work. Any church can go forward, can train its leaders, if it has a mind to work.

PRAYER.

Discussion (45 minutes)

I. THE LEADERSHIP EDUCATION PROGRAM

A. *Why is Leadership Education important?*

1. Lack of interest and poor attendance are the result of poor teaching and poor programs.

2. The high standards of the public schools demand that our church schools measure up.

3. New methods, materials, and situations, call for up-to-date teachers.

B. *What kind of Leadership Education is available?*

1. Monthly Workers' Conferences. See leaflet, *Church School Workers' Conference* (free), and *Manual of Methods* (both included in Work Kit I).[1]

2. Standard Leadership Education classes. See *What Does He Seek in His Workers?* (15c)[1]

3. Church Library. Lists of good books for a library are to be found in the seven age-group pamphlets: *Materials for Church Work.*[1]

4. Attendance at Christian Education conferences and conventions.

C. *Opportunities available for Leadership Education classes.*

1. Regular classes meeting at the church school hour.

2. Local church classes, meeting on a week night, or at B. Y. P. U., or in connection with the midweek meeting.

First Series courses

1 hour a week for five weeks, or
2 hours a week for three weeks

Second Series courses

1 hour a week for ten weeks, or
2 hours a week for five weeks

3. Community Leadership Education School. Often several churches in a community combine for such a school, thus making it possible to offer more courses.

4. The Vacation Church School offers an excellent opportunity for Leadership Education. See *Potential Leadership Classes for Vacation Church Schools,*[1] by Finn (free).

5. Summer Assembly. Select students carefully. Definitely commission them. (See *A Commission Service,*[1] by Myrtle M. Love.)

6. Home Study. See *Home Study for Church Leaders*[1] (free).

II. A CONTINUOUS PROGRAM OF LEADERSHIP EDUCATION

A. *Discuss the possibility of forming a Sunday morning Leadership Education class.*

1. Who would be available for the class?

2. What courses would you offer in a year? Courses should be varied. See free leaflets listing both types of courses.[1]

3. Where would the class meet?

4. Who would teach it?

B. *Plan for a Leadership Education class in the fall or during the summer.*

1. Decide on the exact dates and reserve them on the church calendar, so that no other church meetings will conflict.

2. Discuss the recognized needs of the present teachers, and select courses to fit.

3. Appoint a dean to be responsible for the administration of Leadership Education classes. Have him secure the *Manual for Deans*[1] (free) and become accredited.

C. *Arrange to send some young people and young adults to summer assemblies.*

1. Write to your state headquarters for publicity, if you do not have any.

2. Arrive at some plan for financing part of the expense of your young people. Do not plan to pay all of the expenses. The best plan is to put this into the church school budget.

3. Discuss the basis on which the delegates are to be chosen. One plan is to discover places of leadership that need to be filled and then select the best person to do that task. Send the person selected, to the assembly for specific training.

4. Plan to put these delegates to work and to use as much of their training as possible.

D. *Plan to co-operate in a Community School.*

1. Find out when it will be held, and what courses are to be offered.

2. Make this a definite part of your program by:

a) Selecting teachers and prospective teachers and urging them to attend.

b) Helping with expenses.

c) Seeing that your church is represented at all committee meetings.

E. *Discuss the possibility of having a Vacation Church School next summer and of enlarging it to include the young people and adults.*

1. Discuss whether the class would be for young people and young adults who are helpers in the Vacation Church School. If so, the Leadership Education class would have to be held very early in the morning—8: 15 to 9: 05, with Vacation School beginning at 9: 15, or

2. Discuss whether the class would meet from 9: 00 to 9: 50, and then simply observe or do practice work in the Vacation Church School the rest of the morning; or

3. Discuss whether you would offer a course for the training of Vacation School teachers in the evening prior to the opening of the school or on Saturday morning with or without a Laboratory School.

F. *If some cannot avail themselves of any of these opportunities, consideration should be given to Home Study work. Most of the courses in the Leadership Education Curriculum can be taken in this way. The Area Director of Christian Education can give information concerning this plan.*

G. *Informal Methods of Leadership Education.*

1. Reading of Christian education books and magazine articles.

2. Round table discussions.

3. Attendance at rallies, conferences, and conventions.

4. Supervision.

These are opportunities often overlooked as methods of training.

H. *Decide on the types of training which your church should undertake and make definite plans for it.*

[1] Order from Area Director of your state or Christian Education Dept., 1703 Chestnut St., Phila., Pa.

ADVANCE NEWS

Sound-Slide Sets For Advance

Any good preacher or publicity man will tell you that you can *tell* people something a thousand times, and some will get it but not understand it, and others will not listen at all, and still others will nod their heads in approval and do nothing about it. But *show* people something with pictures and you've *got* them.

Have you made use of the synchronized sound-slide lecture available from headquarters? The complete lecture, composed of 63 full-color Kodachrome slides, projector, sound amplifier and records, may be rented by any church or Advance Director at a charge of only two dollars plus shipping expenses to and from Philadelphia.

Reservations must be made at least a month in advance. Get your reservation in today. Already shown in 28 states, this is one of the most popular and effective demonstrations of Advance, especially for churches in the first stages of the movement.

They Didn't Quite Make It!

Across our desk, every once in a while, drifts a half-apologetic letter from a pastor or an Advance Director who says, "We can't offer you any big success story. Our little church didn't make the goal of '10 per cent increase,' and we don't want to advertise our failure."

A lot of our Baptist churches worked hard on Advance and . . . . didn't quite make it. The fact that they fell a bit short of their goal doesn't interest us at all; figures and statistics and percentages do not seem to us to be the most important thing about this whole movement: *Spirit is!*

Out in India, travelers from the West often laugh at signs they see over shops: "Failed at Oxford, 1928." That means that the young owner of that shop went to Oxford and tried for a degree—and did *not* get it. None of his friends laugh at him, for they know he tried. They honor him for that.

We'd like to see a few signs over a few Baptist churches, reading, "Tried for 10%; Got 6%." That six per cent is something to be proud of, when we take into account the war, the national defense efforts, the winter weather this year . . . . and a lot more sudden difficulties that leaped up to defeat the 10 per cent increase.

We know a lot of churches that fell a little short of the goal; we're aware that they won on other points. Some, under the Advance drive, enlarged their educational plants; some established leadership training classes; some won out in teaching, or enlisting, or training, or winning. Why don't you concentrate on *one* point this year? It's the going-on that counts!

Reaching Out

It would be bad for Baptists to crow too much over their Advance; pride goeth before a fall. But when we first heard of the United Christian Education Advance, we felt like shouting from the housetops.

The United Advance is our own Baptist Advance in a brand new dress. The idea we helped start two years ago has caught on in a large way in the whole of American Protestantism, and we are about to witness an all-out effort to do for the rest of Protestantism what we have already done for Northern Baptists.

Baptists will co-operate in the United Advance, using our own Baptist Advance program, our own materials, emphasizing for the third year our own Baptist teaching and faith. The seed you sowed in your Baptist Advance has taken root!

Those One-Day Conventions

April is the month. Some city or town near you is the place. Among the leaders will be your leading denominational executives—a prominent Baptist educator, a leading man or woman working in Baptist missions, and the leading educational workers in your state. They will be telling the story of the United Christian Education Advance in one hundred and twenty-five one-day conventions to be held from coast to coast. Miss yours, and you miss one of the rarest treats for church school workers and church leaders in the last century.

Attend your One-Day Conference! Here is a complete line-up of places and dates (all in April) for the churches of the Northern Baptist Convention. (Those cities marked with a star have tentative dates):

California: San Diego, 13; Pomona, 14; Ventura, 15; Fresno, 16; Sacramento, 17; Piedmont, 18. Oregon: Medford,* 19; Portland, 20; Pendleton, 26. Washington: Centralia, 21; Tacoma, 22; Everett, 23; Yakima, 24; Spokane, 25. Idaho: Boise, 27. Wisconsin: Milwaukee, 13; Madison, 14; Appleton, 15; Wausau, 16; LaCrosse, 17. Minnesota: Duluth, 20; Twin Cities, 21; Rochester, 22; Redwood Falls, 23. North Dakota: Grand Forks, 24; Fargo, 25; Fargo, 26; Bismarck, 26; Minot, 27. Oklahoma: Enid,* 13; Ada,* 14; Chickasha,* 15. Kansas: Wichita,* 16; Dodge City,* 17; Hays,* 18; Topeka,* 20. Colorado: Pueblo,* 21; Denver,* 22; Sterling,* 22; Fort Collins,* 24. Wyoming: Cheyenne,* 25. Nebraska: Scottsbluff,* 27; Grand Island,* 28; Freemont,* 29. Illinois: Centralia, 13; Bloomington, 14; DeKalb, 15; Chicago, 16. Missouri: St. Louis, 17; Cape Girardeau, 18; Joplin, 20; Kansas City, 21; Chillicothe, 22. Iowa: Indianola, 23; Cedar Rapids, 24; Rockwell City, 26, 27. South Dakota: Parker, 28; Aberdeen, 29; Huron, 30. Indiana: Indianapolis,* 20; Washington,* 21; Fort Wayne,* 22; South Bend,* 23. Michigan: Grand Rapids, 24; Traverse City, 25; Kalamazoo, 27; Ypsilanti, 27; Midland, 29. West Virginia: Clarksburg, 13; Charleston, 14. Ohio: Dayton,* 15; Findlay, 16; Akron, 17; Cambridge, 18; Chillicothe, 19. Pennsylvania: Pittsburgh, 20; Altoona, 21; Williamsport, 22; Lancaster, 23; Philadelphia, 24. New York: New York City,* 27; Albany,* 28; Syracuse,* 29; Canandaigua,* 30; Buffalo, 1. Massachusetts: New Bedford, 13; Pittsfield, 14; Springfield, 15; Fitchburg,* 16; Boston, 17. Connecticut: Hartford, 18; Bridgeport, 19; Rhode Island: Prvoidence,* 21. New Hampshire: Plymouth, 22; Exeter, 23; Peterboro, 24. Vermont: Montpelier, 25; Rutland, 26; Bellows Falls, 27. Maine: Portland, 28; Augusta, 29; Houlton, 30. Delaware: Wilmington, 13. District of Columbia: Washington, 17.

Leaders Say:

LEADER introduces a new feature. Here let the leaders speak their minds. Contributions must be signed.

Beware!

BEWARE of the person, beware of the organization, beware of the publication in this country which spreads hate instead of love among neighbors. Our press, by spreading this warning far and wide, will perform a vital patriotic service in silencing, within the framework of our free institutions, all those influences which would give aid and comfort to the enemy."

—Gov. Saltonstall of Massachusetts

Let the Church Be the Church

THERE is a most dangerous tendency abroad to make a merely instrumental use of religion and the church. That is, to come to think of the church's business merely as an agency in maintaining morale. When religion is used merely as an end to something else, we degrade it. . . . .

"Religion's chief purpose, instead of producing morale, is to convey something supremely worth while in itself—the experience of God.

"Because there are thousands of recruiting stations, the church does not need to open one, nor does it need to sell defense bonds in its vestibules when there are hundreds of thousands of other places to buy them. The God we worship is the God and Father of our Lord Jesus Christ, not the God who is a major-general in the air corps. We must reach the church with the conviction that it has been left in trust with the only saving word for a world increasingly damned. The biggest thing the church can do is to still be the church!"

—Dr. Halford E. Luccock

Not My Will, but . . . .

THE faith of a Christian compels him to acknowledge the existence of evil in the world, dislocating what we may suppose to be the Divine scheme. The Christian is not at all surprised, therefore, by the fact that one of the first laws of human life is that the forces of evil have to be perpetually conquered by suffering, and finds consolation and reassurance in the conviction that the suffering of each human being can be wonderfully transformed by association with the great redemptive act of Christ. In every part of his life he can feel himself brought into mysterious partnership with God.

"This sense of partnership will find expression through prayer. And as we remember the limitations of human thought, we shall not wonder if the prayers of men are what I call competitive, since none can see more than a fraction of God's purpose, and only a very few are able truly to condition all their prayers with the words, 'Not my will, but thine, be done'!"

—Lord Halifax

"Now More than Ever"

CERTAIN questions concerning the status of missionary work, and the situation of the missionaries in the far Eastern fields, where war is doing its diabolical work naturally occur to the interested members of the churches. Some of these questions are here answered so far as that is possible at the time of writing — Washington's Birthday —1942.

Question: What is the policy of the foreign mission boards relative to missionaries remaining on their fields in invaded or threatened areas?

Answer: The Boards desire to take every reasonable precaution to guard the welfare of the missionaries. They authorize the withdrawal or transfer from a threatened area of any missionary requesting such. They recommend that as conditions may warrant, mothers with children and any missionary in ill-health be withdrawn to the United States. Similar action should be carefully considered in the case of those whose furlough or retirement from active service is imminent.

Q. What has been the result of this policy?

A. Some missionaries came home. Others felt the call to stay on with their people. Others were transferred at their own request to other fields which appeared unlikely to be invaded. Women and children, for the most part, have been evacuated to safe areas.

Q. How many missionaries are still in Japan?

A. Over a hundred American Protestant missionaries are still in Japan, among them six of our Baptist staff.

Q. How are these being treated?

A. Lines of communication are completely broken, and funds cannot now be sent to them. What news we have comes through the diplomatic channels of other countries—the news tells us they are being treated kindly.

Q. What is the situation in China?

A. The West China stations are unhampered in their work, and facing large opportunities among the greatly increased population of that area. Some of the East and South China stations, as Shanghai, Hangchow, Shaohing, Ningpo, and Swatow are in Japanese-controlled territory where the treatment is a bit more severe than in Japan proper. The Chinese people are everywhere friendly and no doubt interned missionaries are able to carry on some of their work.

Q. How about our missionaries in the Philippines?

A. Our stations are for the most part outside the invaded areas, although the progress of the fighting causes much concern.

Q. Were our missionaries caught in Burma?

A. Advices are that those in the danger zones around Rangoon, Moulmein, and Tavoy have reached India.

Q. What fields are still untouched by actual war?

A. Assam, Bengal-Orissa, South India, Congo, and West China.

Q. How are these interruptions to the missionary work to be interpreted?

A. As challenges to deeper faith, constant prayer, and the gathering of larger resources. "Although ill winds have closed some doors with a bang, these same ill winds have blown other doors clear off their hinges, offering openings for a forward movement in missions, such as we have never known before."

Q. What can the individual Christian do in the present crisis?

A. Present to questioning minds the challenges rather than the curtailments —use the key of prayer to unlock the power of the Lord of all the earth; fill up the storehouse of money so that the present necessities of those in need may be met, and so that there may be a mighty advance the moment peace comes. Keep a steady faith and *know* that "the future is as bright as the promises of God."

—Mrs. Howard Wayne Smith

Peace Insurance

MANY Christians today want Christ only in a special little corner of their being and not in all departments of their lives. Recognition of the fact that Christ not only has been experienced by other men, but can be, and is being, experienced by them, will be necessary by all persons in a hostile world to insure peace and justice for mankind."

—Rev. Thomas Ayres Sparks

Children's Leader

Harold M. Lambert

A Summer Defense Program for Children

By DELLA C. GREEN

Why a Vacation Church School?

World conditions as we see them today are affecting not only the nation and the community, but also the home and the church. Boys who have had only vague plans beyond their college or high school days are now either in active conflict or training for service. Fathers have been called from their regular work to defense plants. Instead of five days per week many are now working seven, and some as much as ten hours per day. Older high school boys and girls find it easy to get summer jobs.

These conditions have made such drastic inroads on the church school leadership that it is hard to fill their places. And with it all boys and girls are facing a world of hatred, of revenge, of unloveliness. They need a stabilizing force. What has the church to offer?

This situation must be kept before us as we plan a summer's program for the local church. We are facing a greater problem than ever before in setting up activities that will meet the needs of these children and young people. Because of the father's work fewer families will take extended summer vacations.

The Enlarged Summer Program

On the other hand, more money will go through the family purse than for many years. Where parents have felt that camping was a luxury they now welcome it as a vacation opportunity for the children and the registration for camps promises a capacity attendance long before the date of opening. There are, however, those children who are too young for camp, those whose parents prefer to keep the family together, and older boys and girls whose parents discourage them from working, because they feel that they need the rest.

The church should face these facts and see in them an opportunity for greater service. The finest single project that can be planned is the vacation church school.

Never has there been a greater need for this work than now. Churches that never have had such schools should feel that no obstacle can be great enough to justify them in keeping their doors closed to this program. Churches that have had successful schools in the past must begin their plans now, and face seriously the changed conditions under which they must work. Certainly there will be more children and fewer workers available.

Whose Is the Responsibility?

If the church has a Board of Christian Education, this group should be responsible for the planning and promoting of the school. In preparing the year's program of activities they should make the vacation church school an integral part. The question should never arise, "Shall we have a vacation church school?" any more than "Shall we have a Sunday church school?"

If there is no Board of Christian Education, the pastor, superintendent, or departmental workers may set the ball rolling, and the preliminary planning meeting may be called by any one of these officers. Everyone should help to develop an enthusiasm among the members that the school may succeed. In any event, there should be a school, but no one should criticize the church for failing to have one unless he has lent his best efforts toward making it possible in his church.

The Type, the Time, and the Term

Before deciding upon any organizational steps the group should consider whether the school shall be a local church project or whether they should seek cooperation with other churches in the community. The entire set-up will depend upon the type of school. If it is to be a community school, a budget should be built and each church underwrite its share of the expense. The use of the churches should be considered and each one agree to furnish its quota of workers, unless the staff is to be chosen by a combined council and the workers paid.

If it is to be a local church school every detail must be carefully considered and responsibilities allocated. The date for opening the school will depend on the local situation. Some prefer to begin when the public school closes; others agree that there should be one week intervening to give the children a taste of the anticipated freedom. By that time Bobby will begin to ask, "What can I do now?" And the vacation church school is the answer.

The length of the term will depend chiefly upon the value that the workers place on the school. Four weeks used to be the accepted term, with some continuing for six or seven weeks. There is now a tendency to shorten the time to three, and even two weeks. Might we not say of the two weeks' term that the first week is spent in opening the school, the second in closing, and thus the project is only a gesture toward the desired objective?

A word of warning might be inserted here regarding the "professional vacation school leader" who offers to come into a church and conduct a one-week school, promising to teach the children more in that one week than others would do in three. The course (if it can be called such) consists of learning by rote Bible verses, facts, and the like, with no effort other than by exhortation to make these things a part of the child's

inner life. The week closes with an emotional evangelistic appeal, and the "professional" goes away with a fat offering, leaving the church with a group of bewildered children.

Financing the School

If the vacation church school has become a part of the year's program it will of course be in the church's budget. But since so many churches are not yet awake to this opportunity, it often must be financed in some other way. Sometimes the cost is guaranteed by the church school or other organization. The workers then plan to find funds wherever they can, depending on the sponsoring group to make up any deficit. Some send offering envelopes home with the children, and ask that the parents bring them on the closing night. Other schools solicit funds from friends and some take an offering each day for expenses. A few schools charge a registration fee, but often by this plan the child who needs most what the school has to give is the one whose parents are not interested enough to pay the fee.

Are you asking, "What will be the cost of such a school"? Much depends upon the size of the school, its activities, the organizational set-up, and the status of the teachers. It really becomes necessary for each school to estimate this for itself. If expensive materials and equipment are to be used, if manual training is introduced and if teachers are paid, it can run into a large sum. But if creative activities of a simpler type are used and the teachers volunteer their services, the expense would probably not be over thirty cents per pupil in a school of fifty children, for the four weeks' term.

Promoting the School

The best laid plans for a school will only lead to disappointment unless a thorough piece of promotional work has been carried out. This should be put in the hands of a subcommittee, at least two of whom are enthusiastic young people. Announcements in the departments of the Sunday church school, through the church bulletin, community newspapers, posters and attractive cards carrying a suggestion of the activities are effective agencies. But these must be supplemented by personal contacts, not only by the workers, but by the children. The cards should be left at the doors of homes in the church neighborhood, as well as sent to all parents of all children. The telephone and the mail should supplement the home visitation.

Securing Leadership

The ideal vacation and Sunday church schools are so unified in their curricular materials and activities that the same leader will of necessity direct the whole program. In some instances the departmental superintendents carry both sessions. This has every advantage where it is feasible since these leaders know the children and are familiar with all the workings of the department. When leaders serve in this double capacity, provision should be made to pay an honorarium that would make it possible to engage help in the home for one or two days each week.

Where a superintendent cannot carry through she should still be recognized as the superintendent of all sessions of that department, and she should meet with the vacation school leader to advise in the program planning. She will be an invaluable aid in choosing worship materials, considering missionary projects and other activities.

The board, or committee in charge, should plan to secure the total leadership at least six weeks or two months in advance of the school. Each department will need a superintendent with one other helper for every ten or twelve pupils. One of these should be a good pianist, one will be responsible for the records and other detail work, while others will be assigned duties according to the number assisting. All will help with the work of the interest centers. In large schools there should be a principal who will give oversight to the whole school. This may well be the pastor, for there is no other work in the church that will yield greater returns than that of a vacation church school. Last summer the writer saw the pastor of a church of eleven hundred members playing games on the lawn with the primary group. Joked about his choice of recreational activities he replied, "I'm driven with work, but the most important part of my summer program is my vacation church school, and these contacts with the children are invaluable in the church life." Certainly the joy in the faces that smiled at him was most rewarding.

Training for the Workers

The board should discover what the community offers through vacation school conferences, institutes, and training courses and should see that every worker is advised of the opportunities. If none of these is available an experienced worker from another church can be invited to counsel with the group. A fine preparation would be a study of Course 613*b*, "How To Administer the Vacation Church School." If this is not possible every one at least could read Blair's book, *The New Vacation Church School.*

Courses of Study

The committee should confer with the departmental superintendents in choosing

(Please turn to page 35)

THE CHILDREN OF THE CHURCH ARE THE HOPE OF THE FUTURE. SURELY THEY ARE WORTH OUR BEST PLANNING

The Judson Keystone Vacation School Texts

By MARY GRACE MARTIN

SCENE: A monthly workers' conference of Mt. Hope Church School.

CHARACTERS: Minister, church school superintendent, officers, and teachers.

SUPERINTENDENT. Since we have selected the dates and the leaders for our vacation church school this summer, the next thing that we should consider is the curriculum. What courses of study shall be used?

TEACHER A. I wish there were something new. I'm tired teaching the same thing each year.

TEACHER B. Yes, and I wish there were something that would help us to make the Bible more meaningful to children. They certainly need Bible teaching in these days.

SUPT. What materials do we have on hand?

WIDE-AWAKE TEACHER. I don't know what we have on hand, but hasn't anybody heard about the *new* Baptist vacation church school texts?

CHORUS OF VOICES (with interest). New texts!

SUPT. It seems to me that I did hear something about new texts. Can you tell us anything about them, Miss Wills?

MISS WILLS (the wide-awake teacher). Well, I don't know very much about them, but I'm eager to try the one for the Intermediate Department. It is called *Jesus, the Great Leader*. It is written by two of our own seminary teachers, Mrs. Mae Shane and Miss Irene Jones.

MR. ELLSWORTH (a delegate to a state Sunday school convention). Oh, that's the text that I saw at the convention. I remember now that it did look good—had such fine suggestions for untrained teachers like myself. It is one of a series of vacation church school texts that are being prepared for use in churches that want fairly simple texts with a strong emphasis on Bible content. I understand that a text for each age group is to be ready for use this year.

PRIMARY TEACHER. Do you know what the title of the primary course is?

MR. ELLSWORTH (taking a notebook from his pocket). I jotted down the names some place if I can find them—yes, here they are:

Junior High or Intermediate texts, *Jesus, the Great Leader*, by Shane and Jones.

Junior text, *Worshiping God*, by Smeltzer.

Primary text, *Learning More about God*, by Linder.

Beginner text, *Jesus, Our Friend*, by Shields.

SUPT. Those titles sound as if we still teach about God and Jesus in these days.

JUNIOR TEACHER. My juniors certainly need to learn something about worship. Why, that Charles Rand can make more noise during prayer with a pocketful of marbles than our preacher can with his voice.

PRIMARY TEACHER. Just last Sunday one of my pupils asked me, "Why do we pray to God?" Perhaps that new course will help me to interpret God so that primary children can understand him better. I remember how confused I was about God when I was a child.

MINISTER. And it is interesting how we can still keep on learning more about God as we grow older.

SKEPTICAL TEACHER. These new texts sound interesting, but if they are like many new materials, they are not practical for small schools like ours. The activities often require more space than we have.

MISS WILLS. But I first heard about the texts through a rural minister who reviewed the junior high text. He said he thought that it was just the thing for the vacation church school, and he has a smaller church than ours.

CHURCH SCHOOL TREASURER. Are the texts expensive? We must remember when we get new texts each year that books are expensive items. Our treasury really has a limit.

SUPT. Can you give us any information concerning the prices of these texts?

MR. ELLSWORTH. Yes, I have that in my notebook, too. (Locates information.) They cost only sixty cents each, and if the texts are saved from year to year, they will eventually build a complete graded curriculum for the vacation church school from the Beginner to the Junior High Department. Each text has plans for ten sessions or a two-week school. Longer schools will use two of the texts each year when they are published. I understand the plan is to publish each year one or more of these texts for each age group until a complete set of graded materials is provided for use in four-week vacation church schools. The Judson Keystone Vacation Church School Texts will then be a series similar to our Judson Keystone Graded Courses for the Sunday church school.

TEACHER. My! that will be fine. I have always felt that there should be more of a progression of ideas in our vacation church school teaching. So much of our teaching seems isolated.

MISS WILLS. And another thing that I learned about the new texts is that all departments may be studying at the same time about God or Jesus or the church or some other special emphasis, when the texts are all completed. That is, there is to be a unifying theme running through each year's materials.

SUPT. Where can we get these texts?

TEACHER (teasingly). Foolish question, Mr. Superintendent! Don't you know that we always order our supplies through our Publication Society? They always get for us what we want.

PRIMARY TEACHER. Mr. Superintendent, I move that we ask our secretary to order a set of these texts.

CHORUS. I second the motion.

SUPT. Any remarks? All those in favor of the motion please say "aye." (Response.) Opposed, like sign. (Slience.) Motion is carried.

JUNIOR TEACHER (to the secretary). And please call me, Clara, as soon as you receive the texts. I always like to have the theme of the course in mind early so I can begin to gather pictures and other materials that will be needed.

SUPT. Is there any other business? If not, the meeting is adjourned to meet again next month at the regular time.

Posing a Spring Picture

THIS IS HOW WE DID IT

1. THE CHILDREN CHOOSE A PICTURE TO GO WITH SPRINGTIME MUSIC.

2. THEY STUDY THE PICTURE FOR IDEAS.

3. ONE CHILD TRIES POSING THE PICTURE.

4. WHEN THE CHILDREN ARE SATISFIED, HANDS ARE RAISED.

5. THE PICTURE IS POSED WITH SPRINGTIME MUSIC AT THE BEGINNING OF A WORSHIP SESSION.

Planned by Lottie May Cobb

Photographed by Ralph Berry

What Kind of Summer?

This Short Play May Be Used To Arouse Interest in the Vacation Church School For Six Children Ten to Twelve Years Old

By GRACE THOMAS BLOXHAM

Meisel, from Monkmeyer

SCENE I

(Just after the close of school)

The action takes place on a side-walk near a school. The children stroll in, laughing and talking happily.

ALICE. Isn't it grand! No more lessons for ten weeks!

NANCY. I like vacations, too, but I sort of miss school in the summertime.

JOHN. Oh, listen! She misses school!

BILLY. Can you 'magine that! Misses school!

WILMA. Well, that isn't anything to laugh at; I kind of miss it, too. But I love vacation, because I like vacation church school so much.

JOHN. Vacation church school! What in the world's that?

SUE. Oh, don't you go to vacation church school? Why, you're missing half your life! All during July we go every morning, and we have the grandest time, don't we, girls?

JOHN. Oh, it's something just for girls!

BILLY. No 'tisn't, John. I go every summer, and I wouldn't miss it for anything. It's the best part of the summer.

NANCY. Where do you mean you go? Is it at school, or where?

WILMA. Oh, Nancy, I forgot you weren't living here last summer! You must be sure to go this vacation. It's at our church; you know the church on Fourth and LaFayette? I'll tell you all about it, and we can go together every morning.

JOHN. You mean to say you go to church during the week—every morning! Well, I wouldn't do that for even one week, let alone for a month!

BILLY. You don't know what you're missing, John.

ALICE. I guess you'll have to tell me about it too, girls. I've never gone, and it sounds interesting.

JOHN. Well, it doesn't sound interesting to me!

BILLY. I tell you, you really *don't* know what you're missing, John.

The boys start away together. From off-stage, John's voice is heard.

JOHN. Well, I know I wouldn't like it!

The girls look after them thoughtfully for an instant: then Alice speaks eagerly.

ALICE. Tell me all about it, will you, Sue? Come on, you can tell me as we go home. I'm glad we live close together.

They leave, calling goodbye to the other two girls.

WILMA. *Starting away with Nancy.* They'll be able to go to the church together every day, just like we will. Oh, Nancy, you'll love it! We have such fun, and learn so many things!

Instrumental music between scenes, while setting is changed.

SCENE II.

(The end of July)

The action takes place in a park. The four girls, singing some song that has been learned during the school, come in and sit down on a bench.

WILMA. I think the program Sunday night is going to go off all right, don't you?

SUE. It's going to be the best we've ever had, I think. I just love every song we've learned!

NANCY. Oh, everything was grand! I never enjoyed four weeks so much in my life!

ALICE. It's the same with me. I'm so glad I heard you girls talking about it that day.

WILMA. But Alice, don't you see the sign on the church every summer?

SUE. Well, Wilma, it's easy to see signs and hear announcements 'n' everything, and yet not think much about a thing unless——

ALICE. Yes, I never thought of it till I heard you girls talking; but I'm so glad I didn't miss it!

NANCY. From the minute we started in the morning till we left at noon, everything was lovely; the stories, the interesting things we learned, the things we made, oh, everything!

SUE. My mother and father are coming to our closing program Sunday night. I always wanted them so badly, and this time they're coming!

NANCY. Mine are, too. My brother is awfully anxious for them to see his things in the exhibit.

WILMA. Aren't you glad they are going to see our play?

SUE. Oh, it has been such a nice month, with the vacation church school in the mornings, and coming to the park like this so many afternoons!

WILMA. That reminds me! I promised Mother I'd get home in time to help with the dinner. Guess we'd better go.

She and Nancy leave together, calling "Goodbye" to Alice and Sue.

ALICE. I'm going to ask my folks to come Sunday night, too. Every night at dinner I've talked so much about the good time I was having; and if they come they'll understand. Come on, let's go home, shall we?

They leave the platform, humming the song all four were singing when they came in. When they have hummed about half the verse off-stage, John and Billy come in, by different entrances if possible, greeting each other naturally.

JOHN. Now Billy, don't start telling me what a good time *you* had at this vacation school, or whatever you call it! I haven't heard anything else for the last half-hour!

BILLY. Where? Whom did you hear?

JOHN. Oh, I was lyin' under a tree behind those bushes over there, *pointing off-stage,* and heard those girls talkin', Sue and that bunch, you know. They just raved over what a "grand time" it was, 'n' everything. I don't see why I stayed there listening!

BILLY. Honest, John, it was grand!

JOHN. Were there a lot o' boys my size? I heard Nancy say something that showed her brother was there, and he's about my age, I know.

BILLY. Oh, sure, there were lots of 'em. I wish you'd go, too, next year.

JOHN. Well, to tell you the truth, my vacation's been kind of a fizzle so far. At least, I certainly haven't had as good a time as you folks all sound as if you've had! I guess I'll go, too, next year. I'll try it once, anyway. Come on; let's go get an ice-cream cone.

They leave the platform with Billy talking.

BILLY. Well, if you go once, John, you'll go again, believe me! I know, because you see three years ago was when *I* decided to go—once—and I've never missed it since!

April in the Nursery Class

By MRS. ROBERT NESTER

WHAT should we tell little children about Easter? That has always been a problem to me," confessed a nursery teacher in a conference one day. "Some of them are sure to hear about the Cross and the Resurrection from older children, and perhaps from some well-meaning parents, and I am certain that most of them believe that an Easter bunny lays colored eggs! What can we do to make Easter a real and vital experience in the lives of these small children?"

The questions have troubled other nursery workers as they have endeavored to make all of the experiences of the little children in the church happy ones. Parents often create the most serious problems, since many of them expect more Bible content to be taught, and think time is being wasted in so much play.

Mothers should be invited to plan with the teachers the best ways in which to guide their children in religious experiences, and how to apply Jesus' teachings and develop Christian ideals through everyday living. It would be unwise to tell the little child the story of the Cross for it would only frighten him, and the Resurrection experience is far beyond his comprehension. We must grow in the knowledge and understanding of the Bible just as in other things. To the nursery child, Easter should be simply a glad day; a time of awakening, of new growing things, with the song of birds, blue skies, and pretty colors everywhere. He can understand that first we go to sleep before we awake; that daytime follows the nighttime, and through careful teaching, that a flower is asleep in the bulb or seed, ready to awake and bloom again when planted and cared for. He will understand and thrill to the meaning of the Easter story when he is older.

Therefore, the sessions for April should be planned with these thoughts in mind. Though each one is carefully outlined here as to thought and possible activities, they may be interchanged and one Sunday's program used for another to meet arising needs.

First Sunday

This will be Easter Sunday and most of the children will have had an exciting time before coming to church, getting dressed in new clothes and perhaps hunting Easter eggs. Due to a larger attendance on Easter Sunday, new children added to the group, probably with a resulting crowded condition, real problems arise. Extra help may be needed. The environment and atmosphere should be made as beautiful and as calm as possible. Try to have an Easter lily in the department, but if this cannot be had, there should be flowers if they are no more than fruit tree buds or blossoms, or sprays of pussy willow. Pictures of flowers and shrubs in bloom, of "Jesus and the Children" and "Going to Church" might be about the room, though it must be remembered that too many pictures are confusing and the smaller the space, the fewer there should be.

If the children bring flowers they should help to arrange them and should be given an opportunity to share them with the others. Some may call attention to their new clothes and the teacher might answer, "How kind of Mother and Daddy to see that we have nice things to wear to church!" The pictures may be examined and the children may be led to tell of how they came to church and about the flowers that were brought to make the church beautiful. If there are church bells, tell the story "What the Church Bells Say," from *I Wonder*, by Munkres. Talk with the children about being glad to come to church to talk about Jesus and suggest that they find him in the picture. Talk about his love for little children and how happy he is for flowers that children bring to church. Ask the children if they would like to talk to God this morning, and offer a simple prayer, such as "Dear God, we are glad for our church and we are glad for Jesus. And we are glad you love us, too." Sing the chorus of "Jesus Loves Me," or "Pretty flowers we bring to church."[1] The children may like to play going to sleep, getting up and getting ready for church. Pantomime the various steps in getting ready and sing to the tune of "Mulberry Bush," such as, "This is the way we comb our hair, comb our hair, comb our hair. This is the way we comb our hair so early Sunday morning," and ending with "This is the way we walk to church, walk to church. . . . ." Pictures of their church cut out of bulletins and mounted, or a small potted plant may be given the boys and girls to take home.

Second Sunday

There probably will be rain on one Sunday in April and if there is none on this day another plan should be used and this saved for a rainy day. Have pictures of water and of rain falling, and a small pitcher of water and paper drinking cups. As the children enter, talk of the raindrops on hats and coats or umbrellas and rubbers. Look at the pictures and talk of the action seen in them. Use each child's name in short sentences describing such activities as a child walking in the rain, sailing a boat, or drinking from cup or glass. Let them show with their fingers how the raindrops fall and sing "Raindrops fall and fall this way, giving drink for us today."

Let the children pour their own drink from a small pitcher. Write each child's

(Please turn to page 29)

Loder

April in the Beginner Department

By ESTHER FREIVOGEL

EXCEPT for Easter Sunday the first- and second-year materials for April have little in common. Following a discussion of the Easter session, therefore, separate suggestions and helps on the use of the first- and second-year materials are offered. The suggestions given below should be read in connection with a careful study of the text you are using.

Planning the Easter Session

Value of a Visit to the Church Auditorium. Both the first- and second-year texts describe such a visit. One suggests that the children share in the first part of the church service, while the other suggests a visit to the auditorium during the church school session. You will have to decide which procedure is best in your situation. Whether the visit is made at one time or another it should help the children to experience awe, reverence and worship through contacts with Easter beauty in the church.

Some teachers fail to give their children this experience in the church because of the time and trouble involved in arranging for it. Plans must be discussed with the minister. If possible, some arrangement should be made for contact between him and the children on Easter Sunday morning. If you decide to visit the auditorium during the church school session and another group meets there at that time, plans will have to be talked over with the leader. Little children coming in quietly during the class session should not greatly disturb older people. To enter during a period of worship would distract and disturb both groups. If your church auditorium is made beautiful with flowers for the Easter service, every effort should be made to arrange a visit for your children. They will remember this experience long after they have forgotten other things you tried to teach. The song, "When to Church I Go," is a good one to sing to the children before they go into the auditorium. We do not want them to walk on tiptoe or to speak in whispers, but neither do we want them to rush into the church and shout. The song should help to create a right atmosphere and to bring about a satisfactory degree of control.

Songs of Value. Often, when a special day comes, teachers introduce to the children and expect them to sing new songs which have significance only for that day. If such a song is used, it should be sung to the children for their appreciation. They should be expected to sing only these songs with which they have become familiar through use.

The awakening of life in nature should be associated with Easter. Signs of new life should fill the children's hearts with joy and with the realization that God does send love to them. Stories of Jesus' kindness and love also should be recalled at Easter. Little children understand what is meant when we say to them, "People are happy on Easter Sunday when they remember that God loves them just as Jesus loved people long ago." With this background they will be ready to appreciate or to sing, if they know them, "Something Happy" and "God Loves Us All." All songs suggested may be found in *When the Little Child Wants To Sing.*

Further Plans for Those Using First-Year Materials

You will recall that two sessions of Unit V, "My Friends and I," had to be set aside in order to insert the spring unit before Easter. Following Easter, therefore, turn back to Sessions 5 and 6 of Unit V. Your outline of sessions for April may be arranged in this way:

1. Easter—Jesus Shows Us God's Love (Unit VI, Session 3).
2. Friends Who Live in Other Lands (Unit V, Session 5).
3. Friends Who Live in Other Lands (Unit V, Session 6).
4. Talking to God (Unit VII, Session 1).

Friends Who Live in Other Lands. Interest in the coming of spring and the awakening of life in nature should not be dropped because you have completed Unit VI. There should be spring flowers for the children to arrange in a vase or bowl. Songs about awakening life in nature and God's love may be recalled and sung as this is done. If a Chinese receptacle is not available, the children's interest and attention can easily be turned from nature to friends in other lands by saying, "You are not the only children who like flowers. Far away in a country called China live little Chinese boys and girls who like flowers and enjoy arranging them in vases. Let us look at pictures of some of these children."

Several songs about God's children in other lands are listed in your session plans. The best one for very young children is "The Boys and Girls of China." Because the others are longer and more difficult, they are suitable only as songs to be sung to the children. The song, "God's Children," given elsewhere on this page, is simple enough for them to use and expresses some of the same thoughts.

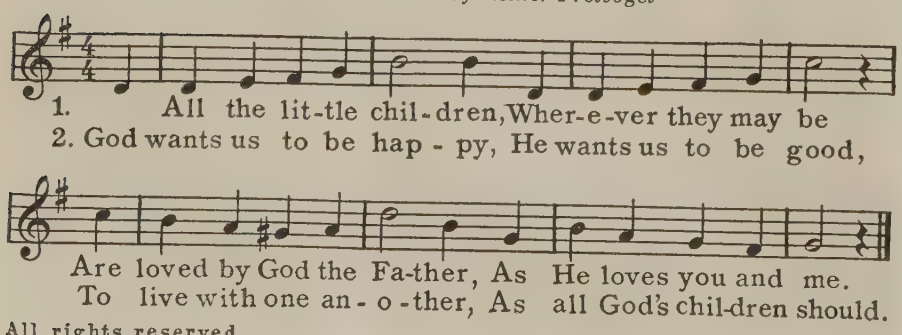
Talking to God. We cannot hope to achieve the desired outcomes for this unit unless we get in touch with the children's homes. This may be done through a letter in which are given the most important points of the article, "The Child's Prayer Life," found on pages 6 to 8 of the text. Parents also should be encouraged to purchase the little ten-cent book, *Prayers for Little Children,* edited by Mary Alice Jones, and to study it carefully and use it with their children.

Further Plans for Those Using Second-Year Materials

Because of the approach of Easter, it was suggested in last month's article that Unit VII, "Going to Church," be set aside until the close of the Easter experience. To do this it was necessary

God's Children

Words and Music by Esther Freivogel



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to add an extra session to Unit V. As a result, we find ourselves with one more session plan for the quarter than we have Sundays. Study the table of contents of the Spring Quarterly, given on the inside front cover, and decide which of the session plans might be omitted. Do you think your children need two sessions on "Gifts for the Church" more than they do three sessions on "Far Away Friends"? Your outline of sessions for April should look something like this:

1. Easter—Jesus Shows God's Love (Unit VI, Session 3).
2. My Church (Unit VII, Session 1).
3. Gifts for the Church (Unit VII, Session 2).
4. Choice of:

Gifts for the Church (Unit VII, Session 3).

Kindness to Animals (Unit VIII, Session 1).

The unit on the church is a very important one. Too often little children are not helped to an understanding of the purposes to which their gifts of money are put. They are not told of the way in which many people work together to make the church a lovely place for them and others. If your members have recently worked together to repair or beautify your church or to supply some need, the story, "How Everyone Helped," may be adapted to tell about your own local church and the co-operative helpfulness of its people. The same may be done if your church is contemplating making some improvement.

Lucien Aigner, from Monkmeyer

APRIL IN THE NURSERY CLASS

(Concluded from page 27)

name on his cup to take home. The story, "The Raindrops Come"[1] may be told though it may be too suggestive for playing in the water if the weather is not yet warm enough for such activity. The rain may be watched from a window and the time spent in conversation about how it splashes on the glass or sidewalk and runs down the window pane; about how God wants the trees and grass and flowers as well as boys and girls to have water to drink. Suggest that they thank him for the rain. Talk about how boys and girls can be happy at play in the houses when they cannot go out of doors. Sing, "Happy Time."[1] Let them choose play activities.

Third Sunday

Most children have seen goldfish either in bowl or pool and always like to watch their movements. A bowl of them may be brought to the church and this plan may be used before or after the session on rain. As the children enter, the teacher may sing, "How do you do, how do you do, I'm glad to see you today!" As she sings this over some of the children may join her in greeting others. She may announce that they have company and call attention to the goldfish. Tell the story "Watching the Goldfish,"[1] as small bits of food are dropped on the water. Talk about how the fish that live in a bowl would not have anything to eat if we did not feed them, and of how they like lots of water to drink. Let them show how the fish swim and as they go through the motions sing, "Goldfish swim and swim this way, swimming, swimming all the day." Talk about the things for which we are glad, encouraging the children to name them, such as sunshine, water to drink, birds, flowers, or goldfish. Use small colored pictures mounted on construction paper to guide them in making their selections and let each one choose a picture to take home. Suggest that they tell God that they are glad for these things. Sing "Happy Time" and let them choose colored crayolas with which to draw things that make us happy.

Fourth Sunday

Two or three little chicks might make a visit to the Nursery Class one Sunday. If they are not available, cotton chickens may be used. In either case, pictures of mother hens with baby chickens should be on hand. A lovely picture which children enjoy, of a yellow chicken just out of a broken egg shell is to be found in advertisements of a cleansing powder. Interest will be aroused at once if there are baby chickens present. Otherwise, conversation may be started about the pictures. Talk of how the little chickens come out of the egg shells and how the mother hen helps them. Talk about the food that they eat and let the children feed them some dry bread crumbs. Talk of how the mother hen calls her babies and how they run to answer her. Tell the last part of the story, "The Hen That Stopped Saying 'Cackle-cackle'"[1] and let the children play that they are little chickens and come running when the teacher says "Cluck-cluck." Sing, "I am a chicken small, I say, 'Peep-peep' to all." The finger play using the thumb for the hen and the fingers for the chickens may be used, or the children may play with the blocks, building chicken houses, fences, or nests and using small blocks for the chickens. As they play the teacher may tell the story "A Mother Hen and Her Chickens," from *I Wonder*, by Munkres. They may like to choose yellow crayolas and draw chickens to take home. Little cotton chickens also may be given to them.

[1] *Guiding Nursery Children in Home and Church*, McCallum.

A TEACHER'S PRAYER

Father, my pupils will not read from books —
They will read me.
But oh, my life is such a stunted thing
For them to see!
Father, help me to drink in love, and truth,
And purity,
Until my life, unfolding, shows to them
What they can be.

BERNIECE KASSENS

Primary Worship Suggestions

God's World of Surprises

By LOUISE S. LINDER

IN the month of April the thought of awakening nature is paramount in the minds of our boys and girls as it is in ours. It is our task as Christian leaders to carry this thought on to an expression of gratitude to our heavenly Father. These worship services are planned to help us to do this.

Primary children love surprises and secrets. Let us use this approach to create interest and to unify the thinking of our group. Through the surprises which we offer we will awaken them to the nearness of God. In each session some surprise or secret of nature is suggested. When used as suggested, they should create in the children an eagerness which will lead naturally into an appreciation of God as Creator and Giver of good gifts.

Let the children of the different classes contribute to the worship services as stories, verses, or pictures from their lessons are appropriate to the theme of the day. This may be arranged ahead of time if the teachers know of the superintendent's plans. *Story World* may also offer stories and verses from week to week which can be used.

Let us use as the theme song for the month "Every Morning Seems To Say" and hope that the children catch the eagerness for the new day and the awareness of God's presence suggested in this song. The words may be written on the board or on a large strip of paper and kept in the front of the room for the entire month.

I. Easter

The room should suggest beauty in God's world by the use of flowers, growing plants, bulbs, pictures of birds, and springtime trees. Pictures of "The Resurrection Morn" and "Women at the Tomb" from the Primary Picture Sets may be hung at the front of the room. Let those who come early help to arrange flowers and choose and hang pictures.

QUIET MUSIC. Chimes or "God Is Love."

CALL TO WORSHIP:

"Every morning seems to say,
'There's something happy on the way,
And God sends love to you!' "[1]

SONG. "Every Morning Seems To Say."

SONG. "Easter is such a happy time that we cannot help but sing. Let us sing a favorite Easter song." Suggest one the children have learned.

STORY. DICKY'S CHINESE EASTER.

It was the night before Easter and Dicky was ready for bed. "Please, Mother, may I have a story?" he asked.

"Yes, Dicky, I'll read you the story of Wu, Lu, and Li,"* Mother said. This was a favorite book of Dicky's, and he snuggled close to Mother as she read of these three Chinese children and their adventures. He was almost asleep when she finished. As she kissed him good night she said, "Sweet dreams, Dicky."

He was soon fast asleep, and sure enough he began to dream. Quick as a wink he was in China walking down a road in a valley toward the very small farm where Wu, Lu, and Li lived. It was spring and the hillsides were green. The orchards of peach and apricot trees were pink and white.

As clearly as if it were really happening, Wu, Lu, and Li ran out of their little house to meet him. They looked just as he thought they would with their blue-and-white trousers and coats, their black hair and friendly smiles. They took him into the orchard where they began to play together.

Wu said, "Don't you think that our peach trees are beautiful?"

Dicky answered, "Yes, indeed. They are beautiful. Do you know what they say to us?"

Wu looked surprised. "No. They can't talk," he said.

"Oh, but they do say something!" Dicky repeated. "If you will come to church with me, I'll let you hear it!"

"All right," said Wu and Lu, who had been listening. They were curious. They started down the road, and Li, the little brother, tagged along, too. As they were walking they heard a bird singing. Dicky asked, "Do you know what he is saying?"

"No. He doesn't say words," said Wu and Lu.

"No. He doesn't say words," echoed Li.

"But you will hear what he says when we get to church," promised Dicky.

They saw the garden of the princess with its beautiful white peonies and white butterflies. Dicky said, "You will hear what the butterflies say, too."

Soon Dicky saw his own church beside the road. It didn't seem a bit queer to have his church in China; in fact, it looked quite at home among the hills there.

Dicky said, "We will go in."

It was Easter Sunday and the church was full of flowers, peach and apricot blossoms and white peonies and others, too. The organ was playing joyful music and everyone looked happy. They sat down and the minister entered the pulpit. He said, "It is Easter Sunday. We are joyful as we think of Jesus, our Friend, who is always with us. We are made happy as we think of God, our Father, who sent Jesus to us because he loved us. Let us all sing for joy."

The organ began to play and the people began to sing over and over, "God is love. God is love."

Dicky looked at the flowers. They were gently moving and Dicky clearly heard them singing, "God is love. God is love." He nudged Wu and pointed. Wu listened, and then he smiled, for he, too, had heard them singing, "God is love. God is love." He nudged Lu who smiled as she listened. Li smiled just because his big sister and brother smiled.

The birds outside the window were singing, and the children looked at them and smiled again. They heard the words plainly, "God is love. God is love." A white butterfly floated in and swayed over the flowers as everyone sang gladly, "God is love."

Wu whispered to Dicky, "I hear them. I couldn't understand what the birds and flowers said until you brought me here. I like their song. Will you tell me more about God? And will you tell me about Jesus, too?"

"Yes, I will," promised Dicky.

Together the children joined in the singing and slowly the dream faded. Dicky slept on until it was really Easter morning.

As he dressed he told his mother about his dream. "I like that dream," said his mother. "Let's remember it as we sit in church." Then she paused for a minute. "We will give some money today," she added, "so that the missionaries can keep your promise to Wu and Lu and Li. They will help them to know more about God and Jesus."

And that is what they did. It was the happiest Easter Dicky had ever had.

SONG. "God Is Love." You may sing the song and have the children sing only the words, "God is love" if you choose, or if it is unfamiliar to the children.

PRAYER. "Dear Father in heaven, we are happy today. Thank you for the good gifts you send us each day, and especially for Jesus, our Friend. Today, on Easter, help us to tell others of your love."

**Wu, Lu, and Li* by Evelyn Young.

Ellis O. Hinsey

THE GLOBE

By Grace Noll Crowell

Here is the world at their fingertips;
The names of the continents on their lips,
With the azure seas and the emerald skies
Turning beneath their seeking eyes.
They are explorers, and they can roam
The whole wide world though they stay at home.

Here is England, and there is Spain,
Here is the wide Sahara plain,
Here are the Alps and the river Dee,
And there is the great Caspian Sea;
Here is Paris, and there is Rome. . . . .
It is fun to travel and stay at home.

Offering and Song. "Our Gifts."

"Our heavenly Father gives us gifts,
Each day brings something new:
And so today we bring our gifts
To help his work to do."
—Elizabeth McE. Shields[2]

2. We Feel God's Gifts

Have ready in covered boxes or baskets a number of objects of nature which the children can identify by feeling. You may have pussy willows, different kinds of seeds, new leaves, bulbs, a flower, a little dirt, a stone and similar objects. The early ones may reach into the boxes to try to identify the objects, but be sure that they do not tell what they find. Say, "It is a game. We want everyone to try to guess."

Quiet Music.

Call to Worship. Song: "Every Morning Seems To Say."

Discussion. "God has given us a whole world to enjoy. One way in which we may enjoy it is by feeling. Some of you have already felt what is in these boxes. Let us have some others come up and feel inside." Call different children and let them tell what they feel.

Show pictures of children working in a garden and read this poem:

Only God Can Know[3]

In my little garden
I can plant the seeds,
I can spade and rake and hoe,
I can pull the weeds.

But how the tiny seeds wake up,
How they swell and grow,
How they change to lovely flowers,
Only God can know.

"What are some of the things we can feel as we work in our garden?" They may mention earth, seeds, wind, water, warmth of sun, and other things. They might like to make up a story about one of the garden pictures.

Song. "God's Love."[1]

Prayer. Lead them in guided prayer.

"It is a good thing to give thanks unto the Lord," Psalm 92: 1.

"Let us thank God for the warm rains and gentle winds. . . . . Let us thank God for gardens and flowers that tell us of his love. . . . . Let us thank God for our hands that can feel his good gifts."

Song. "Father, We Will Quiet Be."[1, 2]

Offering and Song.

3. We Smell God's Gifts

Have ready small boxes with holes in the tops in which you have placed different flowers with distinctive odors. Have flowers familiar to the children; a lily, narcissus, violets, arbutus, any that the children know. As children arrive they may help to arrange flowers in vases and to hang flower pictures. Some may enjoy gathering around the piano to sing informally some nature songs.

Quiet Music.

Call to Worship. "Every Morning Seems To Say."[1]

Discussion. "God speaks to us in many ways each morning. Do you remember how we felt his good gifts last week? Today we will let him speak in a different way. I will pass these boxes around. Smell them and see if you can tell what flower is inside. Don't tell until we have all had a chance." Pianist may play softly, perhaps playing "Praises Everywhere."[1]

Allow children to tell what flowers they smelled and stimulate conversation about flowers they love. Let them close their eyes and think of favorite flowers; how they smell, what color they are and how they grow. After they open their eyes they may try to guess what flowers others are thinking of by asking questions which can be answered by "yes" and "no."

Song. "Oh, Who Can Make a Flower?"[2] or "Praises Everywhere."[1]

Bible Verses. Have them recall verses about God's world.

"In the Bible it says, 'Stand still, and consider the wondrous works of God'. Close your eyes again and think of God's beautiful world." Sing to them "God Who Made the Earth."[1, 2]

Prayer. A short spontaneous prayer.

Offering and Song.

4. We See and Hear God's Gifts

Have ready several peep shows. Make these by removing the covers from boxes and replacing them with translucent paper. Cut a hole large enough to look into at one end of the box and at the other end place a bird picture or small bird figures. You may have a bird on a nest, a nest with eggs in it, a bird sitting on a branch. Let the children look into these as they come in. Victrola records of bird calls may be played if available. Real birds nests may be shown.

Quiet Music.

Call to Worship. "Every Morning Seems To Say."[1]

Song. "Praises Everywhere"[1] or "Praise Him."[1, 2]

Discussion. "We have talked about some of the surprises God has for us in his world. We felt and smelled some of them." Ask for reports of discoveries made during the week. Speak of the peep shows. Read this poem:

The Robin's Nest

How do the robins build their nests?
Robin Redbreast told me.
First a wisp of yellow hay
In a pretty round they lay;
Then some threads of flax or floss,
Feathers, too, and bits of moss,
Woven with a sweet, sweet song,
This way, that way, and across:
That's what Robin told me.

Where do robins hide their nests?
Robin Redbreast told me.
Up among the leaves so deep,
Where the sunbeams rarely creep.
Long before the winds are cold,
Long before the leaves are gold.
Bright-eyed stars will peep and see
Baby robins—one, two, three:
That's what Robin told me.

—George Cooper[4]

Song. "All Things Bright and Beautiful."[1, 2]

Bible Verses. Read Psalm 150: 5-6.

Song. "God of Love, God of Light."[1]

Prayer. Spontaneous prayers by the children may be given.

Song. "Father, We Will Quiet Be."[1, 2]

Offering and Song.

[1] *Primary Music and Worship.*
[2] *Worship and Conduct Songs for Beginners and Primaries.*
[3] *M. M. C. in Judson Keystone Course I.*
[4] Reprinted from *Reading for Enjoyment* by permission of the publishers, Noble and Noble, Inc.

Junior Worship Suggestions

Victorious Living

By BETTINA I. GILBERT

Purpose of the Month's Worship

In these trying days every agency, the radio, school, movies, tend to make the junior extremely war-conscious. In their play life the boys are spending much of their time "killing Japs," while the girls act as "angels of mercy" ministering to the wounded and needy.

"V" for victory is a symbol which means only in their minds that we must "beat the Japs and Hitler" and come out on top. Now more than ever the church must help the juniors to see that a lasting victory cannot come unless Jesus' spirit of sacrificial good will and fair play takes possession of people's lives here in America and in every nation.

The following services are designed to help the junior to discover that working for victory means more than buying defense stamps and saving paper and rubber. It means practicing good will, kindness, and understanding in our everyday lives. When this war is over the world is going to need understanding, and a willingness to share as never before. We must begin now to prepare ourselves for that kind of victory. The Junior Department might well launch a Crusade for Victorious Living, a Crusade that will fight hatred, intolerance, and shabby thinking. Surely the message of Easter means just that.

In order to give the juniors a large part in the services the leader shall appoint the following committees each week:

1. The Prayer Committee will be responsible for the prayer times in each service and will also meet beforehand to pray for the effectiveness of the service.

2. Scripture Committee. Scripture stories are the basis of nearly every service, and may be read by a junior after careful coaching. A modern version or Goodspeed's *Junior Bible* may be used.

3. An Investigation Committee. Questions suggested for discussion should be assigned the previous week to juniors who will really do some honest thinking on them and then share the results on Sunday. However, in each service the leader also will want to encourage free expression on the part of the whole group.

4. Worship Center Committee. This group will need to come early and set up the center.

1. Victorious Living—Easter Sunday

The Worship Center Committee may place an Easter lily on the table with white candles on either side and a Bible open in front of the plant. The Investigation Committee will bring in some thoughts on "What does Easter mean to me?" while the Prayer Committee will be prepared to offer sentence prayers.

All hymns are found in *Hymns for Junior Worship.*

PRELUDE. "Christ Is Risen," Russian Hymn.

THEME THOUGHT. 1 Cor. 15: 57-58. Paul once said: "Thanks be to God who gives us the victory through Jesus Christ"; and then he went on to state the conditions of that victory: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

HYMN. "O Joyous Easter Morning."

SCRIPTURE STORY. John 21: 1-16 (After the Junior reads this, the leader will want to suggest the background.) "That story might have been entitled 'Peter's Victory.' For, you see, when Jesus had to face the ordeal of the cross, Peter didn't stand by him. Peter just couldn't seem to understand what the cross meant. He was sure that you couldn't build the Kingdom of Good-will now that Jesus was to die on a cross. All of Peter's dreams of helping Jesus and working in that Kingdom crashed and we find him denying that he even knew Jesus. 'I know him not,' said Peter and the next three days were dark and dismal ones for him. His best Friend was gone, his purpose for living was gone and worst of all, he had failed Jesus when Jesus had needed him most.

"And then a very wonderful thing happened, Jesus came back and instead of scolding Peter he said: 'Peter, lovest thou me?' With those words he restored Peter's confidence in himself and gave him back his purpose for living. Peter knew now that his Friend and Companion would always be with him. But Jesus didn't stop there; he gave Peter work to do. 'Feed my sheep,' he said. He meant that Peter must now roll up his sleeves and go to work. That Kingdom of Good-will and Brotherhood could still be built, and Jesus was counting on Peter to do his share."

DISCUSSION. "What does Easter mean to you juniors?" They will bring out the ideas of new life, of springtime, fashion parades, crowded churches, Jesus' resurrection. But the leader must help them to go further than that. Easter must mean for us what it meant for Peter. For we too are co-workers with Jesus in building a friendlier world. He is counting on us to help as we practice friendliness and fair play in our everyday lives.

Paul said that if we were to live victoriously for Christ we must "hold our ground" and work with God always for a better world. We must not give way to hatred, we must stand immovable for friendliness.

PRAYER HYMN. "I Would Be True" (stress idea of "friend of all, the foe, the friendless").

SENTENCE PRAYERS.

OFFERING. "Let us dedicate our gifts to the cause of good will and friendliness toward all peoples."

HYMN. "Brother of All the World."

CLOSING PRAYER.

2. Victorious Living for Others

The Worship Center Committee will have a large map of the world on wall, and underneath it a large picture of Hofmann's or Sallman's "Head of Christ." The Investigation Committee will be prepared to show on the map how the world has become a neighborhood and to indicate what countries America has to depend on for certain things One member of the Prayer Committee will learn the first verse of "Jesus Christ and We" by A. J. Flint. (To be found in *Hymns for Creative Living.*)

PRELUDE. "Temper My Spirit, O Lord."

HYMN. "Seek Ye the Lord."

THEME THOUGHT: Jesus said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

DISCUSSION. "Why be concerned about others these days? We have enough to do to take care of ourselves." Many people are asking that question. Let us see if we can find an answer for it. If your next door neighbor's house burned down, would you just stand and watch it burn and say it's no concern of yours? After all it's not your house. No? Well, what would you do? Did you ever stop to think that this old world of ours is a neighborhood? What has made it so? (After group gives their ideas have your Investigation Com-

mittee show how the radio, telegraph, ships and planes bind us closely together. Then have them show how interdependent we are, pointing out on the map the different countries from which we get materials we cannot produce at home.) If then, the world is a neighborhood, and if we all need each other, the only sensible conclusion we can come to is that we must care about what happens to our neighbors, whether they live in Japan or China or Europe or Africa. It is because all nations have not cared enough about what happens to their neighbors that we are having this war.

Let us see what some other people have to say about being concerned about other people and their needs.

SCRIPTURE. The Psalmist said, "God cares for all." Have the group repeat Psalm 23 in unison.

Jesus said. (A junior may read Matt. 25: 35-45.)

PRAYER HYMN. "Take My Life and Let It Be."

PRAYER TIME. "Jesus Christ and We." Junior.

LEADER: While the piano plays softly, let us think prayerfully about some folks we should care about:

Let us pray for the boys and girls of China, Japan, of Europe and Africa who are hungry and homeless and frightened . . . .

Let us pray for the missionaries in all lands who are bravely carrying on their ministry of love even in the midst of war . . . .

Let us pray for hungry and homeless children in our own America . . . .

And now let us pray that we may help God to care for these people and that we may show our friendliness more than ever during these war times.

OFFERING.

HYMN. "My Country Is the World" *(New Hymnal for American Youth).*

CLOSING PRAYER.

(At the close of the discussion the leader may want to tell the story; "The World Is All of a Piece" from *Missionary Stories To Tell.*

3. Victorious Living through Giving

The Investigation Committee will get together during the week and make up a chart or poster showing how the junior offering is used to help the work of the church. The Worship Center Committee will want to arrange the chart or poster on "Giving" and will use lighted candles on each side of it.

PRELUDE. "Give of Your Best to the Master."

HYMN. "Our Church."

SCRIPTURE STORY, "The Widow's Mite," Luke 21: 1-4. Read by a junior.

DISCUSSION. "In these days we give to relief, to the Red Cross, for defense bonds. And then each Sunday we give an offering to our church. Why do we give to all these causes?" They will bring out the needs of these different organizations. When they come to the needs of the church, your Investigation Committee will want to report on exactly how their offering money is used. It is hoped that it goes for the larger work of the church and school and not just for supplies.

Translate these factual reports into spiritual terms. Help the juniors to see that the money used for salaries makes possible not only preaching but ministry to the sick and sorrowing; supplies used rightly become knowledge of how to live God's way; light, heat, and building maintenance means that God's home is open to all for worship and fellowship; and that money given to benevolences or missions brings Jesus and his message of love to people everywhere.

"Why did Jesus like the gift of the poor widow better than those of the rich folk?" It represented her best. Just so our own offering is a bit of ourselves going out to do God's work. Every gift we bring should be an expression of our love for God and our desire to help him in his work.

HYMN. "Our Gifts We Share."

OFFERING. While the pianist plays softly, have the juniors bring up their offerings and lay them on the plate as their gift to God.

RESPONSE. "Bless Thou the Gifts."

CLOSING PRAYER. Dear God, please take this offering of ours and use it for others and with it take our lives and use them to help others, too. Amen.

4. Victorious Living through Good Will

The Investigation Committee will prepare during the week a Missionary Map of the World showing some of the mission stations in each country. Little flags or thumbtacks may be used.

The Worship Center Committee will arrange the map and have one tall, lighted taper before it, symbolizing Jesus as the light of the world.

PRELUDE. "Finlandia."

HYMN. "In Christ There Is No East or West" (vs. 1).

DISCUSSION. "What do you think Oxenham meant by 'one great fellowship of love throughout the whole, wide earth'? Many are saying these days, 'How can we love Japanese after Pearl Harbor or the Germans when they follow Hitler?' The leader must take great care to bring out that the policies of Japan and Hitler are subscribed to by a small military group who are in power in each country. And second, that these countries are not only fighting for glory and power but because the real needs of their people for goods and raw materials were not recognized by the great powers who really could have helped them if they had not been so concerned with their own selfish interests. That great fellowship of love will not come until all nations are willing to share and help others. And it won't come until we as juniors do just that very thing in our everyday living. Jesus said: 'Do good to them that hate you and pray for them that despitefully use you.' "

HYMN. "In Christ There Is No East or West" (vs. 2).

DISCUSSION. "What does Oxenham mean by 'His service is the golden cord close-binding all mankind'?" Bring out how some missonaries in Japan and occupied China are still being allowed to carry on their ministry of love and service. Have the committee point out on the map those centers of good will that are holding this old world together. Show how Christian people are proving that love is better than hate, service better than selfishness. Tell about the missionary of your church if you have one.

(Please turn to page 35)

Ralph Berry

EASTER NEWS

Shirley Swetnam Still

After every winter
  Comes the happy spring,
Easter flowers blossom,
  Easter bells will ring.

Always in the springtime
  Of the happy year,
Easter comes to bless us,
  Bringing Easter cheer.

All the world is happy
  As we sing anew,
That the Lord is risen—
  The Easter news is true!

Let All Things Praise the Lord[1]

By ELIZABETH F. TIBBALS

Introduction

JUNIORS love to sing. The fact that we express praise and gratitude to God through music should be full of interest for them, and they should experience genuine joy in singing some of the great hymns of the church for themselves. It has been said that the songs of a people mold their spirit and faith more completely than almost any other thing that touches their lives. If this is true, how important it is that boys and girls develop an appreciation of the great message of faith and hope that comes to us down the centuries through church music.

Because April 5th is Easter Sunday, this unit begins with "Easter Songs of Joy." The second week we shall think about "The First Hymns"—those early psalms that were used in the time of Jesus and before. The third week we shall find out about the early Christian church music. And in the final session we shall see how we today may praise God through music new and old.

There are several activities that may be worth while for your group. Let them choose from the following list:

1. Make individual hymnbooks for use in worship at home. The hymns may be copied on stiff, white paper, or clipped from story papers, discarded quarterlies and primary leaflets or from hymnbooks no longer used. They may be pasted on sheets of white paper. The pages may be tied with ribbon or fastened with paper fasteners.

2 Make a few songbooks like the above as a gift to another children's group. Perhaps there is a mission church in your community that would be glad to have them. Or another department in your own church school may need such books.

3. Create a psalm of praise in the group. You may sing it to a hymn tune, or compose an original melody for it if there are juniors who can do this. Include a copy in the hymnbooks prepared.

4. If the church or church school hymnbooks are torn and soiled or have loose covers, perhaps the juniors could mend them as a service to the church. Scotch tape and an art gum eraser, a roll of bookbinders' tape will be needed.

5. You might compose a litany for the final worship service, using one of the psalms as a pattern.

6. Your juniors may illustrate the hymn, "All Things Praise Thee," either with a series of posters or in a booklet with a page for each line. The illustrations may be cut from magazines or drawn freehand with crayolas.

[1] Prepared from outline copyrighted by the International Council of Religious Education.

Session 1. April 5

EASTER SONGS OF JOY

Session Outline

QUIET MUSIC.
CALL TO WORSHIP. Junior leader.
PRAYER. Junior leader.
RESPONSE. Piano.
THE TOPIC INTRODUCED. Junior leader.
INTRODUCTION TO HYMN. "The Strife Is O'er, the Battle Done."
THE EASTER STORY. Mark 16: 1-8.
INTRODUCTION TO HYMN. A junior.
HYMN. "Jesus Christ Is Risen Today."
STORY OF JOHN OF DAMASCUS. A junior.
HYMN. "The Day of Resurrection."
OFFERING. "Our Gifts We Share."
DISCUSSION. Adult counselor.
WORK PERIOD.

Planning for the Session

You will want to go over plans for this session with the junior leader, and help him to choose three juniors to introduce the hymns, using the sections given in *Juniors* for March 30, under "Materials for Your Meeting."

Make sure that there will be a pianist who can play the hymns well.

Go over with the junior leader the possible activities and decide with him on two or three to present to the juniors for their choice.

Plan to have ready hymnbooks, old primary leaflets containing songs, Scotch tape if mending is to be done, and heavy paper for the pages of the songbooks, with plenty of sharp pencils, rulers, and crayolas.

If the group is larger than ten, it will be wise to divide into two or more work committees, each to take one particular project to work out. You might have a committee to prepare songbooks for another children's group, one to mend the hymnbooks of the church school or church, and another working on their own hymn or worship-books. If your group is small it will be best to work together on one or two activities. During the discussion period the group should decide what to do, how to do it, and start work.

Session 2. April 12

THE FIRST HYMNS

Session Outline

EARLY ACTIVITIES.
QUIET MUSIC.
HYMN. "A Call to Worship."
INTRODUCTION TO TOPIC. Junior leader.
FIVE REPORTS. Juniors.
HYMN. "All People That on Earth Do Dwell."
PSALM 100. Unison.
OFFERING. As last week.
DISCUSSION. "Our Hymns That Come from Psalms." Adult counselor.
HYMN. "O Worship the King."
PRAYER. Adult counselor.
HYMN. "All Things Praise Thee."
WORD PERIOD. Adult counselor.

Planning for the Session

The junior leader will need help in discovering hymns that are based on psalms. It will be wise for you to help him with a few until he understands what to look for. Both of you should start those juniors who come early to the meeting hunting for other hymns of this type. Provide paper and pencils so that each may make a list of those he discovers, and be ready to report them when called upon later. Following is a list of hymns and the psalms on which they are built:

"Praise the Lord, Ye Heavens Adore Him," Psalm 148; "The Lord Is My Shepherd," Psalm 23; "The King of Love My Shepherd Is," Psalm 23; "All Glory, Laud and Honor," Psalm 24: 7-10; "Our God Our Help in Ages Past," Psalm 90: 1-2, 4, 12, 17; "God of the Earth, the Sky, the Sea," Psalm 8; "O Worship the King," Psalm 104; "Let Us with a Gladsome Mind," Psalm 136; "Jesus Shall Reign," Psalm 72; "A Call to Worship," Psalm 100: 4-5.

In the discussion period, ask the juniors to report their findings. Add a few from the list given above, and help the juniors to recognize them. Mention the fact that many anthems the choir sings are psalms from the Bible. Suggest that the juniors listen carefully to the church choir to see if they can discover some. A few of the most common are: "Bless the Lord, O My Soul," Psalm 103; "Lead Me, Lord," Psalm 5: 8; "Psalm 150," Psalm 150; "Consider and Hear Me," Psalm 13.

During work period, continue the activities launched last week. If there is time this would be a good session in which to begin to create a psalm or song. It will be wiser to work as a group, each contributing an idea or a phrase first. Record the suggestions on a blackboard. Then encourage the group to put these ideas together into lines and verses. If you want to sing your psalm as a hymn, it will be wise to choose a tune before you work out the lines and verses.

Session 3. April 19

THE CHRISTIAN CHURCH A SINGING CHURCH

Session Outline

EARLY ACTIVITIES.
QUIET MUSIC.
CALL TO WORSHIP.
HYMN. All Things Praise Thee."
INTRODUCTION TO TOPIC. Junior leader.
TALK. "Gloria Patri." A junior.
HYMN. "Gloria Patri."
TALK. "The Oldest Christian Hymn." A junior.
HYMN. "Shepherd of Tender Youth." Sung as a solo.
OFFERING.
TALKS. "Church Music through the Ages." Juniors.
1. The Music of the Early Christian Church.
2. Music in the Latin Church.
3. Our Protestant Church Hymns.
4. Our Hymnbooks Today.
HYMN. "Our Church."
PRAYER. Adult counselor.
WORK PERIOD. Adult counselor.

Planning for the Session

When you meet with the junior leader to plan for this session you should be thoroughly acquainted with material appearing in *Juniors* for April 12. It is suggested that one or two of the early church hymns and chants be sung as solos. Be ready to help the junior leader to decide who might do this for the group, and to invite that person. The pianist should be given the list of music for the meeting ahead of time since she will need to be ready to play with feeling the chorale, the canon, and the Gregorian chant.

If the material under "Church Music through the Ages" seems too difficult for your group to handle, present it yourself, and lead the juniors in searching their hymnbooks for early and recent hymns.

Help the juniors to feel the greatness of church music. The fact that some of the hymns and chants have been sung ever since the second century A.D. and are far older than our classic secular music is thrilling in itself. It is worth while for boys and girls to feel themselves a part of that great company of Christians who have sung their faith through the ages.

The work on hymnbooks and on the original psalm or hymn should be brought near its conclusion during this session. If hymnbooks are to be given to another group they should be dedicated in the worship service at the close of the next session. The hymn or psalm should be ready for use also, with a copy made for each junior or a large wall copy which all can read easily.

Session 4. April 26

PRAISE YE THE LORD

Session Outline

ANNOUNCEMENT. Junior leader.
WORK PERIOD. Adult counselor.
QUIET MUSIC.
CALL TO WORSHIP.
PRAYER. Junior leader.
RESPONSE. "Gregorian Chant."
HYMN. "Gloria Patri."
STORY. "Songs of Praise in Prison."
OUR OWN PSALM. Read and sung.
TALK. "Praising God When Things Are Hard." Junior leader.
HYMN. "All Creatures of Our God and King."
OFFERING AND DEDICATION OF GIFTS.
HYMN. "All Things Praise Thee."
CLOSING PRAYER. Adult counselor.

Planning for the Session

The work on gift hymnbooks and and other service projects must be finished during the work period at the beginning of this session. If there is too much to be completed then, perhaps the group can meet during the week to do some of the work. Hymnbooks for personal use should be finished also, but additions can be made to them from time to time.

The offering and dedication of the gifts to others (hymnbooks, illustrated hymns, or other gifts) should be planned carefully. It should be simple, but dignified and a true experience in giving. Help the junior leader to plan so that each junior knows what he is to do. He should tell where the gifts are to go and what plan has been made for taking them. Offer a brief prayer of dedication.

If the gifts are to be delivered by some of the juniors, plan with them for sharing with their friends some of the things they have learned about hymns. They might sing their own hymn and show the hymn they have illustrated. They might tell what they have learned about hymns of long ago.

A SUMMER PROGRAM

(Concluded from page 23)

the vacation church school texts offered by both the International Council of Religious Education and our own Baptist texts, choosing those that best meet the needs of the pupils of their school. It is well to have a general theme running throughout the entire school, such as "The Church," "God's World," "Our Community" or the like. As soon as the plans for the school have been initiated, the chairman should secure copies of the pamphlet, "Materials for Administering the Vacation Church School." This may be had from the state or city Director of Christian Education, and gives a complete listing of all study materials including the excellent missionary units.

Grouping the School

The regular system of grading and grouping the Sunday school should be used in the vacation school. Do not put junior high pupils with juniors; they resent being grouped with younger ones. Even though there are only six or eight in a department have a teacher and if at all possible, a room. Give the older pupils leeway in choosing their course from two or three that have been suggested by the board and help them to plan their own work. The group will enjoy the freedom and will soon bring their friends to enjoy it with them.

Seniors, young people, and adults gradually have been finding their places in the vacation church school. While a three-hour program may not have an appeal to them they are often interested in an elective discussion course for the first hour, and are willing to assist in the departments for the balance of the period. Of real value to this group as a preparation for teaching is a Leadership Education Course on "Understanding Our Pupils" or on "Ways of Teaching," using the following two hours in observation and practice work.

The vacation church school is one effective means of helping our youth to keep their faith in a God who never fails, to experience a peace within their own soul though the world is torn with conflict.

Junior Worship Suggestions

(Concluded from page 33)

HYMN. "In Christ There Is No East or West" (vss. 3 and 4).

DISCUSSION. "How can we serve God as his children?" Jesus said, "Do unto others as you would have others do unto you."

1. We want others to try to understand and appreciate the best in American life, so in all fairness we should try to appreciate others.

2. We would not like to have other folk hissing at us, or singing cheap and degrading songs like, "Spreading the Japs all over the Map," or calling us names, so in all fairness and as Christians we will refrain from that kind of activity.

3. We like others to be friendly and helpful toward us at home or school or church, so why don't we try to be more friendly and helpful each day?

PRAYER HYMN. "Prayer for Peace."

PRAYER. "We Are All Alike" from *My Own Book of Prayers.*

HYMN. "In Christ There Is No East or West."

LIFE ANEW

AN EASTER DRAMA

Laid in Bethany and Jerusalem in the Time of Christ

By GRACE THOMAS BLOXHAM

The settings should be simple; the costumes, those of Palestine in Christ's time. Between the scenes there should be instrumental music of an appropriate character.

The Cast

JOASH—a young man, the erring son of a God-fearing family.

SARAH—his grief-stricken mother.

NATHAN—his father, stern but yearning over the son.

LEAH—his twin sister who loves him deeply.

ORPHA—a young woman of Bethany.

MIRIAM—a lovely girl, close friend of Mary, Martha, and Lazarus.

REUBEN—a companion of Joash.

ESAU—another of these new "friends."

DAVID—a young man of high ideals, formerly a close friend of Joash.

NICODEMUS—a much older man, greatly interested in Joash.

MICAH—a friend of Nicodemus.

Scene I

(The action takes place beside the well in the village of Bethany. JOASH, *with an unhappy, bitter expression on his face, stands talking with his mother,* SARAH. *A water jar rests on the ground beside her.)*

JOASH. It is no use, Mother. You know I long to be at home again with you and my gentle sister Leah, but (*sneeringly*) I am still the erring son and I have not the spirit of repentance that my father demands and my self-righteous brothers deem so vital.

SARAH. Ah, my son, speak not in so cold and bitter a tone! You will break my heart!

JOASH. Because of the tenderness of your love toward one who well knows his own unworthiness, my mother, I could wish myself a different kind of man—but what is done is done! I have brought disgrace to the family, but except for the sorrow it brings to you and Leah, I care not! (*With sarcasm.*) Strange to say, I do not enjoy the anger of my father and brothers and the sneers of my sharp-tongued sisters as much as I do the pleasures to be found in the companionship of my new friends.

SARAH. Speak not of those sinful companions, Son, I beg of you! Come home and make glad the hearts that love you purely and in sincerity. Your father and your brothers, if you come home——

JOASH (*interrupting intensely*). If I *repent* and come home, Mother! If I repent, remember! And I have no least desire to repent! Only for you and Leah do I care! Leah, who was born in the same hour with me, understands my heart, and though she is too pure and honest in her own life to condone my sins, she hates me not. You and my sister Leah are angels of love and mercy. (*His tone becomes bitter.*) All the more reason that my stern father is right in denying us the privilege of seeing each other. You should not have spoken to me today! His anger would be great if he knew. I think it would be best for me to go into Jerusalem and stay there, so we will not be likely to see each other like this. (SARAH *makes a pitiful gesture toward him and, after a quick, cautious glance around,* JOASH *puts his hand for a moment gently on her arm.*) When I saw you here, my Mother, in truth I tried to turn and go the other way. But I wanted so to look into your face again, unworthy though I am! I must go into Jerusalem!

SARAH. Joash, I will go down in sorrow to my grave if you come not to your home again! I long for your presence among us, and I cannot endure this fear that you are going deeper and deeper into a life of sin; you who but a few short years ago were so great a joy to my heart! (*With deep emotion.*) Come home again, my son!

JOASH. And pretend a remorse that I do not feel?

SARAH. Not *pretend*, Joash! Can you not in sincerity——

JOASH. Nay, Mother; ask not so impossible a thing of me! If you but knew—Ah, my sister comes! (*Turns hastily to leave as* LEAH *approaches. At the same time, or just a moment before, two men enter from one side of stage, look at the mother and son significantly, whisper together, and hurry away.*)

JOASH (*before* LEAH *reaches them*). It will mean more trouble for both of you if I am seen here. Tell Leah—but I must hasten! (*He leaves at opposite side from that which the men had taken.*)

LEAH (*calls as* JOASH *disappears*). Joash! Joash! (*Turns to* SARAH *with a heart-broken little cry.*) Mother, how could he go without speaking even a word to me! He must know how I have longed to see him!

SARAH (*putting her arms around her daughter*). It was for your sake, my child. In this let your heart be comforted. Joash longs to see you, too, but he fears your father's anger on us if we should be found talking together.

LEAH. But I would have suffered my father's anger gladly, could I have had even a few moments with Joash! Oh, Mother, even if he has sinned, he is my dear brother—and I miss him sorely!

SARAH. I know, Child. I know! Your heart, even as mine, yearns over him.

LEAH. Ah, Mother, the world is filled with sadness. I cannot bear it! Our home has become a place of grief: and now our dear friends are in such great sorrow! Poor Mary! And Martha, too, is growing most fearful——

SARAH. Is Lazarus worse today? Have they had no word from the Master?

LEAH. No word! And they thought that surely they would. (*Looking off stage where the two men had disappeared a little before, she speaks in an alarmed tone.*) Ah! Father is coming! His face is stern and angry!

SARAH (*lifts the water jar and gives it to* LEAH, *who places it on her*

shoulder). Go quickly, Child! Take the pitcher and hasten. I also will go to see Mary and Martha, after I have talked with your father. Perhaps I can be of help to them. (*She turns calmly* to face NATHAN, *her husband, who now approaches angrily.*)

NATHAN. I have been told by men, whose word I can trust, that you and my daughter Leah were seen talking here with Joash! Did I not forbid both of you to hold conversation with him?

SARAH. You cannot be so hard of heart, Nathan! It is cruel to deny a mother the privilege of speaking with her son!

NATHAN. Be it cruel or not, unless he repents of his wicked life and leaves his evil companions, I do again forbid you to see or speak with him! He has turned away from the God of his fathers, and has disgraced his home and family! (*Looking about, still angry.*) Where is Leah?

SARAH. She has taken the water jar and gone home. Nathan, let not your anger descend on Leah. She has said no word to Joash. When he saw her coming, he hastened away for fear your anger should fall upon her! (*Speaking brokenly.*) My poor son!

NATHAN (*slowly*). He knows, then, that I have forbidden all of you to see him?

SARAH. Aye, Nathan, he knows. He spoke of Leah's loveliness and purity, and said you are right—to——

NATHAN (*with emotion*). Ah, the poor lad! I had not thought that he—— (*Pauses, then continues firmly.*) But he must repent! (*Stands looking sadly at his wife for a moment, and before speaking, sighs wearily.*) I shall go home, Sarah. Since the men told me of seeing you together, I have a great heaviness of spirit, and no desire to continue in conversation with my friends. Are you going to the market place?

SARAH. Nay, not at present. I am going now to see if I can aid Martha and Mary. Did you know that Lazarus is much worse?

NATHAN. Aye, Sarah. I hope Jehovah will spare his life. He is a young man of rare character. (*With a deep sigh.*) I shall go on to our home. Be at ease in your mind; I will say no word in anger to Leah. (*Turns away, then turns back.*) Give my greeting to Mary and Martha. (*Exit.*)

(SARAH *walks a few steps in the opposite direction, then greets two young women who approach her.* MIRIAM *covers her face with her hands as* SARAH *gently puts an arm around her shoulders.*)

SARAH. Is there still no word from the Master, Miriam? (MIRIAM *shakes her head, still with her face covered.* ORPHA *answers.*)

ORPHA. There is no word, no word. And Lazarus grows steadily weaker! Mary and Martha cannot believe that the Master will fail to come and heal him, but his life is fast ebbing away. I know not what to think about it! It seems that Jesus must surely come!

SARAH. One would think so. They have been such close friends. (MIRIAM, *gaining control of herself, begins to speak, but with difficulty.*)

MIRIAM. The Master so often rests in their home, and there is such a bond of affection between them! I cannot think how he *can* stay away when Lazarus is so ill! He loves Lazarus, and he always has been so tender of heart!

ORPHA. Aye! Often have I seen actual pain in Jesus' face when he looked upon someone who was suffering! Then, when he had healed the pain—ah, the relief in his eyes, the quiet happiness! There is so much we cannot understand about the Master—but we know his heart is full of love!

MIRIAM (*brokenly*) . . . . Love and tenderness for all who suffer! Why, then does he not come to these, his dearest friends?

SARAH. It is passing strange. What does Mary say about it?

ORPHA. Poor Mary! She is so white and frightened looking! Everyone says Lazarus cannot live through another night, you know. (SARAH *puts her arm around* MIRIAM *again.*) Mary has eaten nothing for two days. She sits there beside Lazarus and all she says is, "The Master will come! I know he soon will come!"

MIRIAM. I do not know what Mary will do if—— (*Stops in emotion, then, controlling herself, she continues.*) She is so sure Jesus will come and heal her brother.

SARAH. How is Martha?

ORPHA. Most anxious, and so restless! Much of the time she is outside, looking down the road; and over and over she says, "Why does he not come! He has had the message; why does he

Harold M. Lambert

not come!" I think her hope is well nigh—— (*Breaks off as voices are heard.*)

VOICES OUTSIDE. Lazarus is dead! Ahhhh! Ah! Lazarus is dead!

(MIRIAM, *with a cry, turns to run toward the direction from which the voices sound, and the others follow her. As curtain closes,* MIRIAM'S *grief-stricken voice is heard.*)

MIRIAM. How could the Master stay away! He loved him too! How could he stay away!

(*Curtain*)

Scene 2

(The next day, at the same place, JOASH *enters, an unhappy, dejected looking figure.* ESAU *and* REUBEN *enter from opposite side and greet him noisily.*)

ESAU. Joash, good friend! Or do we see another? In truth you look not like yourself!

REUBEN. Why do we find here so long and sorrowful a face? Are you, too, like all of Bethany, mourning for Lazarus? One would suppose that *he* was your close friend, rather than we. Come! (*With a laugh.*) We will join the mourners! Shall we not, Esau?

ESAU. Yea; that we shall (*slapping* JOASH *roughly on the shoulder*). Our good friend here wears the sad countenance that is needful, and I can wail with the best of them.

JOASH (*coldly*). In all of Bethany, you are the only persons who could speak in so callous a fashion of this one whose death has saddened everyone who knew him!

REUBEN. He was a man of too serious mien for my liking! Of a truth, I feel pity for his sisters, especially the beautiful Mary! (JOASH *makes an angry gesture.*) But for myself I feel no loss whatever! I like a merry fellow, not one with studious brow, o'erhung with heavy thoughts! (*Laughing.*)

JOASH (*intensely*). Say no more, Reuben! Lazarus was my friend before ever I darkened my life by sharing in your wicked plans and iniquitous pleasures! (REUBEN *and* ESAU *pretend great dismay and shame.*) I once had many goodly hours in the company of this man of "studious brow o'erhung with heavy thoughts" as you so——

REUBEN (*interrupting with boisterous laughter*). Verily, Joash, you have sorely reproved me! Do you not feel chastened, Esau, my rude fellow?

ESAU (*with mock seriousness*). It is with the utmost difficulty that I restrain myself from weeping! How shall we make amends for our cruel behavior?

REUBEN (*with an attitude of exaggerated penitence*). Joash, for our unkind remarks, behold us—the dust beneath your feet! And now (*with a laugh*) let us all go and make merry!

NIGHT-BLOOMING CEREUS

JOASH (*angrily*). Nay, Reuben, I have no desire for merriment this day. (*Looking to one side.*) Besides, I see approaching one with whom I would hold conversation.

ESAU (*as they start away in the opposite direction*). Join us tonight. We shall await your coming—in the usual place. There you will find forgetfulness, and merry laughter will soon drive away the gloom from your face!

REUBEN'S VOICE (*from off stage*). We will await you, Joash.

(In the meantime, DAVID, *a young man of noble appearance, starts to pass* JOASH *without looking toward him, but with a humble gesture* JOASH *gains his attention. With evident reluctance,* DAVID *comes toward* JOASH.*)*

JOASH. David, I would speak with you if you are not in haste.

DAVID (*not unkindly, but with frankness*). I am not in haste; but, verily, I know not what you and I could find of common interest!

JOASH. I deserve that—and more! But once we—and he who now lies dead—were friends; and though I have become an outcast I would I might know something of his illness. Did he suffer greatly? And—his sisters? Tell me of them David! I—I loved Lazarus, too!

DAVID. Joash, perhaps I have been misjudging you. (JOASH *makes a gesture of dissent.*) In truth it is difficult to realize that we who once enjoyed such rare companionship should now—(*interrupting himself*)—I am glad to see you, Joash! I will tell you all I know of—but who is this rude fellow who approaches in so rough a manner?

(REUBEN *enters, rushing up to* JOASH; *and, taking his arm, he begins, loudly and boisterously, to talk.*)

REUBEN. Well, my merry lad, and what is this? Shall I rescue you from the pious-looking saint, or have you now decided that we shall all join the mourners? Esau and I have been rehearsing our wailing.

(*With an expression of disgust on his face,* DAVID *walks away.* REUBEN *continues:*) Why go about with solemn countenance and long face, Joash, when the world is gay and filled with wine——

JOASH (*jerks himself free and turns angrily*). Take your hand off my arm, Reuben! Never again do I want to see your face or hear your voice! At last my eyes are opened, and I know the way that I have been going—fool that I am! (*With a gesture of despair, and talking more to himself than to* REUBEN, *who stands looking at him in stupid bewilderment.*) And now I see myself, in all my filth and wickedness, I am sore ashamed! Never, never again can I face my people! (*Just before the curtain closes, he says in tones of deepest misery and sorrow:*) Would I were in Lazarus' place, and he alive!

(*Curtain*)

Scene 3

(Five days have gone by. The action takes place in a deserted street in Jerusalem. This may be done without scenery, in front of the curtain, if desired, or in one of the church aisles. NICODEMUS *and* MICAH, *his friend, enter, walking slowly.)*

NICODEMUS. And now they seek his life! He performs another deed of love and mercy, and, as a result, the leaders want the more to kill him!

MICAH. And we are helpless to save him! Nicodemus, how can this thing be! His life has been spotless! His every act has been one of beauty and of service to those in need of help. Yet the Pharisees will not rest until they have killed him!

NICODEMUS (*with intensity*). He who has offered to us the only hope that man has ever known! Friend, you know my heart as do no others; you know what this man means to me! (*Taking* MICAH'S *hand for a moment, he speaks with emotion.*) I thank the God of Israel for a friend to whom I can talk of the things the Master said to me.

MICAH. And I treasure your confidence, Nicodemus. I have heard the Master talking to the people in the market place, and on a wondrous day I saw him healing the sick. Never will I forget the look of compassion on his face! Once I even heard him say to a man, "Thy sins are forgiven thee!" I would that I, too, had sought him out to talk privately with him, as you did, Nicodemus!

NICODEMUS. He will be coming to Jerusalem for the Passover, Micah. I

am sure he knows no fear. Perhaps you will have opportunity then.

MICAH. I hope it may be so. I shall try to see him for I feel that my soul never will be satisfied until I have talked with him!

NICODEMUS (*looking off into space, with something of sadness on his face*). He is our only hope!

MICAH (*after a pause*). Nicodemus, the air grows somewhat chill. Perhaps 'twere best that we go inside.

NICODEMUS (*slowly shaking his head*). I do not feel it so; and when my spirit is troubled, I find some degree of calmness in walking at night (*looking up*) under the stars. I shall not go in for a time. God be with you, Friend.

(MICAH *departs. Nicodemus stands gazing up into the sky, with an expression of grief on his face. Then, after a few moments, he begins speaking as though to himself.*)

NICODEMUS. Our only Hope! Our only Hope! And they seek his life! (*Shaking his head sadly, he starts to walk again, just as* JOASH *enters stumblingly.* NICODEMUS, *recognizing him, hurries to his side, puts his hand on his arm as though to support him, and speaks with a tone of concern and anxiety.*)

NICODEMUS. Joash! My young friend! What brings you here at this hour! And why are you so weary and ill? You *are* ill, are you not, Joash? You look as though you had not slept for many days!

(*With a gesture of extreme weariness, yet showing eagerness,* JOASH *answers.*)

JOASH. I hoped that I might see you! Not for a long time have I prayed; but all the way as I walked, I have been pleading with the God of mercy that I might see and have a talk with you. Nay, Friend, (*answering* NICODEMUS' *gesture of invitation*) may we talk together here—under the quiet stars? It was so that we first met, and though I have failed to become the man you thought I should try to be, the memory of you and your merciful kindness has never been far from me.

NICODEMUS. Often I have wondered, Joash, if you had gone back to your father's house. Ah, you have not? It is with sorrow that I see your answer. (*As* JOASH *in sadness shakes his head.*) And your heart is heavy and aching with grief and remorse! Ah, Friend! Why is it not my happy lot to help bring joy again to you and your home, as the Master brought it so lately into the home of Lazarus and Martha and Mary, there in your village! All true hearts rejoice that Lazarus has been raised again.

JOASH. That home was once as familiar to me as my own home, and Lazarus like a dearly loved brother! (*Then, speaking with great emotion.*) But now, my friendship with them—and all things else that are true and beautiful—I have forfeited by my willfulness and sin! My sins have been grievous!

NICODEMUS. But, Joash, speak not in such despair, my Son! Your parents will forgive and welcome you with tenderness. Life may again continue as it did before——

JOASH (*interrupting intensely*). You know not the depth of my wickedness! Verily, I long with a great yearning to go back to my home and my people! The deep desire of my heart is to turn from my evil ways. But I cannot see how there *could* be forgiveness for me. Perhaps, perhaps I have even lost the power to break the bonds of the evil one!

NICODEMUS (*gently*). Joash, would you like to know from whence I had come, on the night that we first met here, when I found you in so great distress of mind and heart? I had been, all the evening, with the Master, Jesus of Nazareth.

JOASH (*in surprise*). You? With the Master? You went to talk with him? But I should have known it! Your treatment of me was like one who followed him. Full of mercy and kindness!

NICODEMUS. I am not worthy to be called a follower of his, Joash. To my sorrow I must confess it! But I tell you gladly that Jesus' words to me, that night, transformed my thinking and my life! I wish that you might see him, my friend, and take what he has to give you.

JOASH (*bitterly*). What could he—or anyone—give *me!* I have spoiled my life completely! I have ruined it utterly. Why could not *I* have been the one to die and to be raised again! I *needed* to die! Lazarus had no need! He was clean and pure and noble! But I! My life I have wasted! Ah! What it would mean to me to have a chance to die—and then be given life again! To live a clean life once more!

NICODEMUS (*with great earnestness*). My Son, let me tell to you a wondrous thing that I have held sacred till now. It was that which made Jesus of Nazareth my Lord and Master—though I am not worthy! On that memorable night—with a look in his eyes that brought me to my knees before him—he said to me, "Ye must be born again! Ye must be born of the Spirit! Ye must be born from above!"

JOASH. You mean—he said——

NICODEMUS. Yea, my Son. Through the Master you *can* be dead to sin, and alive again—born anew! If you repent your sinful ways, you can put them behind you forever, become a new man, and live a life for the Christ.

JOASH (*musingly, with a great light in his eyes*). If this be so—I see! I see! First I shall search until I find him. Then shall I go back home to live a new, clean life! (*With a look of exaltation on his face:*) Lazarus, I, too, shall live again!

(*Final curtain*)

SAND LILY

A NEW SERIAL

On Sunday, April 5

YOUNG PEOPLE will present

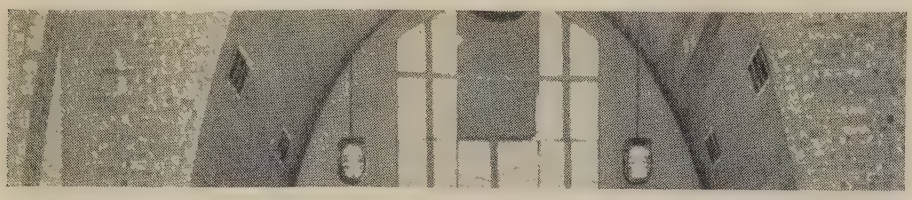
"The Brother"

By Dorothy Clarke Wilson

THIS story of James, one of Jesus' brothers, begins with Christ's rejection at Nazareth and continues through his resurrection. We follow the struggles of a sincere but narrow Pharisee as he tries to understand the new joy and freedom of the kingdom his brother was establishing. The author has handled the biblical material with commendable skill; the imaginative details that she has supplied give a consistent characterization of these individuals. She is the wife of a New England minister, and a number of her stories have appeared in *Young People.*

Tell your young people about this story. See that every one of them receives a copy. If your church does not subscribe to *Young People,* order copies *now.* The price is only 92 cents for 52 issues when five or more copies are mailed to one address; if more convenient, you may order by the quarter at the rate of 23 cents for three months.

"The Brother" will bring these great New Testament characters to life for your young people in a way that they have not experienced before. Be sure they—and you—read it.



Ministers for Tomorrow

By RALPH M. JOHNSON

Lewis, from Monkmeyer

Today Baptist seminaries are making student days a part of a young man's ministry rather than a mere preparation for it

AS the church faces the problems of the future, nothing will be more basic in determining its success or failure than leadership. Past and present unite in the testimony that effective leadership is necessary for a vital Christian faith and strong churches. Baptists, therefore, are concerned about the ministers of tomorrow and the training they are receiving in preparation for their chosen task.

It is encouraging to note that schools for ministerial preparation have kept up with the improved standards of other graduate schools. Colgate-Rochester Divinity School, a Baptist seminary that trains ministers for tomorrow, has advanced with changing conditions. Gone is the time when a theological student can graduate with merely a reading acquaintance with religion or church life. Laboratory experience now must enter into a minister's training. The student now must solve practical problems before graduation. Every student at the Divinity School works actively in some church. As he studies about problems in religion, he faces them in life.

As a result of this practical training the students are made more valuable to the churches they serve. No longer does a graduate go to a new church with simply a few textbooks and several sermons that grew out of Homiletics Class. He has had actual experiences in a real church. Each student at Colgate-Rochester serves a near-by church as student pastor, assistant to the pastor, Director of Religious Education or Youth Counselor.

The course of study at Colgate-Rochester has also undergone changes. New courses have been added, while others have been reduced. Such subjects as the Psychology of Religion, Pastoral Case Work, Modern Social Prophets, The Use of Art in Religious Education, A Minister's Library, and many others are included in the modern curriculum. Both prescribed and elective courses have been regrouped into four divisions: Christian Origins, Christian Progress, Christian Interpretation, and Christian Leadership.

Instruction is in keeping with graduate standards. Instead of memorizing a textbook, students are led to consider all viewpoints. Professors do not try to coerce classes into any uniform pattern. Instead, they open doors—it is up to the student to enter. Classroom, library facilities and personal conferences with members of the faculty, all aid in making the scholastic work significant.

Theological education today means more than the mere acquiring of information and learning how to use it in church work. Emphasis on worship enters in as well. The minister, whether student or pastor, must never be too busy to remember that he is God's servant. Worship and inspiration belong in the training of tomorrow's ministers. In addition to personal devotions the theological schools of today provide regular chapel services in which music and message blend in an inspirational challenge for those who would follow in the footsteps of the prophets. At regular vesper services smaller student groups gather for fellowship and prayer.

Church leadership is not a coat that one can slip on in a few seconds; rather it is a position that takes a great deal of time and effort to acquire. From the very beginning of one's ministerial preparation every possible opportunity of leadership training is given to the students. At Colgate-Rochester the student government, democratically chosen, manages all phases of student activity. A Students' Boarding Club operates the dining-hall cafeteria on a co-operative basis. The Highland Consumers Club is a co-operative student enterprise that has charge of the two student stores—one in the Administration Building and the other in Trevor Hall, the students' dormitory. Leading a chapel service, speaking over a local radio station, singing in one of the student choirs, or working in the Rauschenbusch Club are a few of the channels whereby various types of leadership are brought from theory down to reality.

Study and play go hand in hand in a balanced life. Recreation and fellowship belong in the church program, so it is also a part of the student life of future ministers. Preachers who can play tennis, pingpong, handball, and engage in other gymnasium activities, may find themselves preaching eloquent sermons without saying a word. A recent basketball team in one of the Rochester leagues brought a letter of praise from the sponsor, indicating that the sportsmanship and the attitude of the Colgate-Rochester Divinity School team had raised the standards of the whole league.

Fellowship with other students is valuable training for men who will lead our churches in the days to come. With a student body drawn from 28 states and some foreign countries, and by mingling with men who have studied in more than 72 colleges and universities, the future

pastor learns the good points and the peculiarities of every section of the country represented. The three-year fellowship with ministers who later will go to every section of the United States as well as to foreign fields is an experience that has no substitute. A small number of students from other denominations aid in promoting understanding and cooperation with other Christian groups.

Tomorrow's ministers are being well prepared at Colgate-Rochester and other Baptist seminaries. Classroom, practical experience, worship, leadership opportunities, adequate recreation, and Christian fellowship with other students and with the faculty, unite in the training process. No longer are student days a prologue to one's service; instead, they become more and more a part of one's ministry wherein God and mankind can be served while preparation takes place.

PRAYER

By Katherine Kennard

If war should come to sweep away my home,
My friends, my work, and all that I hold dear,
Lord, make me brave.
Or if the breath of slander touch my name
Or name of one I love, so that I long
To hide my misery in the depths of night,
Lord, give me strength.
Or if the flood or tempest leave me reft
Of worldly goods or sickness kill the will
To strive so I must humbly ask for bread,
Lord, be thou near.

But if the chance that crises such as these
I need not face, O Lord, turn not aside,
For here on quiet paths I still have need.
Remove the mists of doubt and fear, I pray;
Open my mind and heart that I may grow
In understanding sympathy and love,
And losing self, live joyously in thee.

■

LET us not cheapen our educational ideals, but let us bring our moral scale up to our intellectual scale.—ARNAUD C. MARTS, *President of Bucknell University, Lewisburg, Pa.*

■

NAPOLEON once boasted: "The moral laws that control ordinary men are not for me. I make my own law." But he ended his life in exile and defeat. Other men who measured by riches or talent have failed in the same fashion.

Familiar Phrases and the Bible

Are the following sentences or phrases exact quotations from the Bible? Answer "True" or "False." Solution on page 44

1. Where there's smoke, there's fire.
2. All flesh is as grass.
3. Where no wood is, there the fire goeth out.
4. Pride goeth before destruction.
5. Knowledge is power.
6. Wisdom is better than rubies.
7. Speak no evil, hear no evil, see no evil.
8. Eat, drink, and be merry.
9. Spare the rod and spoil the child.
10. A rolling stone gathers no moss.
11. With the skin of my teeth.
12. Trust not the Greeks, bearing gifts.
13. Of making many books there is no end.
14. One swallow does not make summer.
15. A man that hath friends must show himself friendly.
16. To thine own self be true.
17. A fool . . . . is full of words.
18. Neither cast . . . . your pearls before swine.
19. Heap coals of fire upon his head.
20. Money is the root of all evil.
21. 'Tis an ill wind blows nobody good.
22. Blind leaders of the blind.
23. Well begun is half-done.
24. United we stand; divided we fall.
25. Neither a borrower nor a lender be.
26. A cup of water.
27. A prophet is not without honor, save in his own country.
28. Satan finds some mischief still for idle hands to do.
29. Better late than never.
30. Iron sharpeneth iron.
31. And thou, too, Brutus! *(Et tu, Brute!)*
32. He drives like Jehu.
33. Faithful are the wounds of a friend.
34. Sufficient unto the day is the evil thereof.
35. Sour grapes.
36. They also serve who only stand and wait.
37. Stolen waters are sweet.
38. A doubting Thomas.
39. As the twig is bent, the tree is inclined.
40. Hope deferred maketh the heart sick.
41. Here today, and gone tomorrow.
42. While there is life, there is hope.
43. Much study is a weariness of the flesh.
44. Job's comforters.
45. Penny wise and pound foolish.
46. There is no new thing under the sun.
47. As meek as Moses.
48. Vanity of vanities; all is vanity.
49. It takes all kinds to make a world.
50. Fools rush in where angels fear to tread.

"THE POWER OF THE GOSPEL," SHOWING DAVID ZEISBERGER, A MORAVIAN MISSIONARY, PREACHING TO THE INDIANS. PAINTING BY CHRISTIAN SCHUSSELE

Telephone Magic

YOU CAN USE YOUR TELEPHONE

To build up attendance
To get the ideas of others
To secure action on your plans

By NORMAN V. CARLISLE

I'M going to get busy on the telephone," Bill Wilson announced firmly. "That's the way to tackle this attendance problem."

The other member of the newly appointed "Attendance Committee" looked doubtful. "Do you think it'll work?"

"If I know anything about the telephone, it will," Bill assured her. "It works in business—why shouldn't it work for this?"

The attendance at next week's B. Y. P. U. meeting proved that it *did* work. Bill Wilson and Eleanor Wayne had made a total of one hundred telephone calls during the week. Not only had they telephoned members who had dropped out for one reason or another, but they also had talked with others whom they thought *should* be members. They even called the regular attendants to make sure the old faithfuls would be there. The result was a record-breaking attendance.

And what works for business, as a whole, works for the individual in business. Take the case of Larry Jones. He had a job in a factory, acting as a link between the plant and the front office. His desk was located in a little cubbyhole where plant operations made a lot of noise. Calls from the front office frequently were hard to understand. But Larry always made a special effort to speak clearly so the other person would be sure to understand him. He developed courteous ways of indicating that he had not understood the other person. In spite of the strain on his nerves of making himself understood and of understanding others he managed to remain courteous. As a result he developed a "telephone personality."

One day he received a call from the head of the firm.

"Jones, can you come up to my office?"

Larry went. "How would you like to move up to the front office? We have a special place for you in Customer Relations."

"But I haven't been doing that kind of work," Larry protested.

The manager smiled. "Yes, you have. You've been handling telephone calls exactly the way we want our customers treated. There's a lot of long distance work, special quotations and all that. It's mighty important to us. We *know* you can handle it!"

Today Larry has a job with that company as a junior executive, a job that promises to get better as the years go on. And a big part of his job is using the telephone.

You will find countless examples of that kind of telephone magic in business. Big industrial firms do their selling by phone instead of by sending men out on the road. Stores use the telephone as an advertising medium, informing their customers of bargains by this method. The Chamber of Commerce in one city makes it a point to telephone newcomers to the community. A courteous phone call speeds up the collection of delinquent accounts for many firms, avoiding the old technique of threatening letters.

By tearing a leaf from this book of business experience, you'll find many uses for the telephone in carrying on the work of organizations to which you belong. Already mentioned is the use of the telephone as an attendance builder. It will work wonders there. You can use it also as a quick means of holding a committee meeting. When it's difficult for all members of the committee to get together, why not use the telephone? Any reports of progress that individual members may have can be quickly noted down by the chairman. Use the telephone as a follow-up. After a new person has attended a meeting, telephone him in a day or so and ask how he liked it. The interest will be appreciated. Use the telephone as an idea-getter. If you're hard pressed for a club entertainment idea, use the telephone as a quick means of getting the ideas of other people. You'll find scores of other ways of making the telephone help your organization.

Of course, there is a physical way of using the telephone correctly. Telephoning may seem like a simple thing. Certainly, there should be nothing complicated about taking a receiver off the hook and talking into a mouthpiece. Maybe there isn't, but just ask the telephone company about it. They'll tell you that most people make everyday mistakes in using the telephone.

Take the simple business of speaking into the mouthpiece. Some people hold it off at a distance as though it would reach out and bite them. Others perform gymnastic exercises with the instrument while they talk. Here's rule number one for the proper use of the telephone: *speak directly into the mouthpiece.* And rule number two, *speak in a normal voice.* And speak plainly. Don't mumble words. Add rule number three: *Put some life into your voice.* Don't speak in a monotone, as some people do.

Get those physical rules straight, and you are on your way to getting the real benefits of the telephone.

Are you using the telephone in as many ways as you can? Are you using it right? Are you putting telephone magic to work?

■

A MAN'S religion is the truth he lives habitually, subconsciously and consciously.—BENJAMIN C. LEEMING.

■

WEIGH not thyself in the scales of thy own opinion, but let the judgment of the judicious be the standard of thy merit. —SIR THOMAS BROWNE.

■

THE highest compact we can make with our fellow is—Let there be truth between us forevermore.—EMERSON, *Conduct of Life.*

Four New Games

For Indoor Parties

LETTER SHIFT

By Eleanor M. Marshall

All parties need occasional paper-and-pencil games. Here is one that requires a little thinking, it is true, but it is not too difficult for even some of the younger members of your group. The first definition suggests a word; by changing one letter of this word it becomes entirely different. For example, relative, "aunt," becomes a flatboat by changing *a* to *p;* then you have "punt." The definitions appear below; the answers on the next page.

1. A purchase into a male child.
2. A window covering into something sure.
3. A kind of dessert into a body of water.
4. A moral offense into a sharp implement.
5. A hole into a bag that carries personal effects.
6. A container into a male.
7. A kind of fuel into butcher's stock.
8. A rodent into a dwelling.
9. A kind of fur into a piece of furniture.
10. A hit into an agricultural implement.
11. A bird's mouth into a cash drawer.
12. A volume into a small crevice.
13. A countenance into fragile handwork.
14. A drinking vessel into a small dog.
15. A picture of the world into a boy's hat.
16. A mirror into the earth's green carpet.
17. To fret into being sad.
18. A vegetable into a bird.
19. A girdle into a tanned skin.
20. A partition into a corridor.

WHICH IS IT?

By E. H. Jordan

Here is an interesting game that can be played much like an old-fashioned spelling match, with the players lined up in two rows and one side trying to spell down the other.

Make a list of one hundred animals, or as many as you may desire. Name these words in turn to the players in the manner of a spelling bee and ask the person, whose turn it is, to state whether it is fish, mammal, bird, amphibian, or reptile. This is not easy!

Search any good natural history book, encyclopedia, or dictionary for names. Here is a sample list:

Toadfish	Nutcracker
Pangolin	Jerboa
Stormy petrel	Koala
Rail	Spoonbill
Duck-billed platypus	Armadillo
Walrus	Sea swallow
Sea horse	Sea dog
Parrot fish	Right whale
Gila monster	Mud eel
Salamander	Fly shooter
Water dog	Surinam toad
Stickleback	Mudskipper
Kite	Seahound

You will find that out of a list of one hundred or more animal names, many mistakes will occur. Some of the names are most confusing, so that you will all laugh over the number of times a fish will be called a bird, etc. For instance, is the sea dog a fish, a mammal, or what? What is the fly shooter, and is a walrus a fish or a mammal?

MR. STONEFACE

Seat your guests in a tight circle. That is, place the chairs close together. The game begins with one of the players saying, "HA!" quite dramatically. The one to the left of the starter says "HA-HA!" The next, "HA-HA-HA!" And so it goes, each player adding a "HA" to the list, until the game ends. The "HA-HA'S" may be sepulchral, shrill, hollow, mirthless, anything that each member can devise, yet no one may laugh. When a player (either the one performing or one watching) laughs, chuckles, or even smiles, he or she must leave the circle. The last one remaining earns the somewhat dubious honor of STONEFACE.

IT FLOATS

By Cleve Williams

A game that looks easy and yet will baffle a score of players is called "Floating Corks." To play it, you need only a dozen corks from the drug store, a dishpan full of water, a needle, and a watch or clock. A shallow pan will not do—it has to be at least six inches deep. In addition to these, you need to remember your Halloween technique of bobbing for apples.

Drop the corks into the water. Then instruct each player to take the needle and stick it into a cork, far enough to be able to fish the cork from the pan. The judge times the players, and the one achieving this feat in the shortest time wins.

It looks easy, but the cork must not touch the hand of the player. Neither may the cork touch the side of the pan while being fished out.

The game becomes hilarious when the player first tries to drive the elusive cork to the bottom of the pan so that he may stick the needle far in, and then tries to stab it quickly while it is on the surface.

A good feature of "Floating Corks" is that all the players can have fun watching the one who is actively chasing a cork that dodges his every move.

New Choir Music

God of Our Nation, by George Le Roy Lindsay. Four-part chorus for mixed voices. 5 pp. 12 cents.

Consider and Hear Me, by Louise E. Stairs. Anthem for mixed voices, with alto solo. 5 pp. 12 cents.

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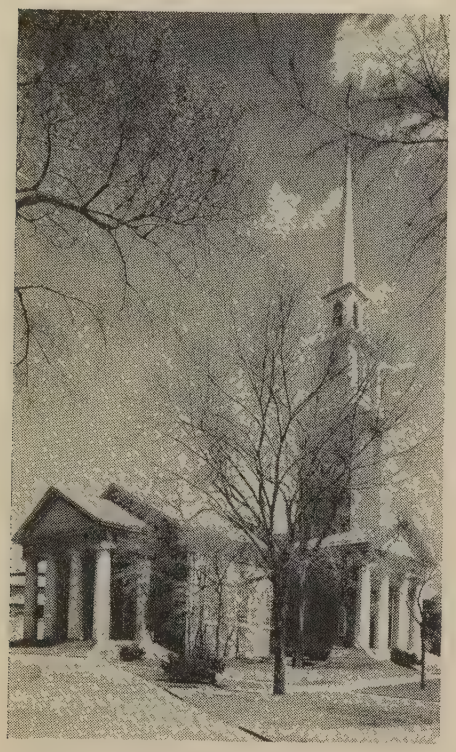
I Am with Thee, by J. E. Roberts. Anthem for mixed voices, with soprano solo. 6 pp. 12 cents.

This music may be ordered from Theodore Presser Co., 1712 Chestnut Street, Philadelphia, Pa.

■

THESE FOUR YOUNG PEOPLE, ALL MEMBERS OF THE FIRST BAPTIST CHURCH OF CASPAR, WYO., HOLD A RECORD OF PERFECT ATTENDANCE AT SUNDAY SCHOOL FOR A PERIOD OF NINE YEARS AND FIVE MONTHS, AND ARE STILL GOING STRONG. LEFT TO RIGHT, THEY ARE: GLENN, MARIJEN, WYOMA, AND IRISMAE PETTIT.



A TRUE SERVICE OF WORSHIP MUST ALWAYS SEND ONE OUT WITH A NEW DEDICATION OF HIS LIFE TO THE FINEST IDEALS THAT HE KNOWS AND WITH A NEW POWER IN HIS SOUL TO REALIZE THE FULFILLMENT OF THOSE IDEALS IN HIS DAILY LIFE. THIS IS THE ONLY WAY THE KINGDOM OF HEAVEN CAN BE BUILT UPON THE EARTH, AND IT WAS FOR THIS THAT JESUS WAS BORN AND THE CHURCH WAS FOUNDED.—J. SHERMAN WALLACE.

Answer to Familiar Phrases

(Phrases on page 41)

1. False.
2. True: 1 Peter 1: 24.
3. True: Proverbs 26: 20.
4. True: Proverbs 16: 18.
5. False.
6. True: Proverbs 8: 11.
7. False.
8. True: Luke 12: 19.
9. False: But compare Proverbs 13: 24.
10. False.
11. True: Job 19: 20.
12. False.
13. True: Ecclesiastes 12: 12.
14. False.
15. True: Proverbs 18: 24.
16. False.
17. True: Ecclesiastes 10: 14.
18. True: Matthew 7: 6.
19. True: Proverbs 25: 22.
20. False: 1 Timothy 6: 10 reads "For the *love* of money is a root of all kinds of evil."
21. False.
22. True: Matthew 15: 14.
23. False.
24. False: But compare Mark 3: 25.
25. False: From *Hamlet,* Act I, Scene 3. But compare Proverbs 22: 7.
26. True: Mark 9: 41.
27. True: Matthew 13: 57.
28. False.
29. False.
30. True: Proverbs 27: 17.
31. False: From *Julius Caesar,* Act III, Scene 1.
32. False: But compare 2 Kings 9: 20.
33. True: Proverbs 27: 6.
34. True: Matthew 6: 34.
35. True: Ezekiel 18: 2.
36. False.
37. True: Proverbs 9: 17.
38. False: But compare John 14: 5; 20: 24-29.
39. False.
40. True: Proverbs 13: 12.
41. False.
42. False.
43. True: Ecclesiastes 12: 12.
44. False: But compare Job 16: 2.
45. False.
46. True: Ecclesiastes 1: 9.
47. False: But compare Numbers 12: 3.
48. True: Ecclesiastes 1: 2.
49. False.
50. False.

Answers to Letter Shift

(Definitions on page 43)

1. Buy into boy.
2. Curtain into certain.
3. Cake into lake.
4. Sin into pin.
5. Pit into kit.
6. Pan into man.
7. Peat into meat.
8. Mouse into house.
9. Sable into table.
10. Blow into plow.
11. Bill into till.
12. Book into nook.
13. Face into lace.
14. Cup into pup.
15. Map into cap.
16. Glass into grass.
17. Worry into sorry.
18. Carrot into parrot.
19. Belt into pelt.
20. Wall into hall.

■

COURAGE in strife is common enough; even the dogs have it. But courage which can face the ultimate defeat of a life of good will . . . . that is different, that is victory.—H. M. TOMLINSON.

■

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly,
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it.
—LONGFELLOW, *The Golden Legend*

PURPOSE
of the Baptist Youth Fellowship

THE purpose of this organization is to emphasize the necessity for personal acceptance of Jesus Christ as Saviour and Lord; to build Christ-centered lives; to encourage enlightened Bible study, intimate prayer life, and an active program of individual evangelistic and missionary effort; to promote world understanding, Christian study and adjustment of political, social, and economic issues, and ultimate evangelization of the world; and to foster intelligent interest and active participation in world-wide missionary outreach. This high purpose of the Baptist Youth Fellowship will be accomplished by the following methods:

1. By promoting a single, integrated and complete program for all young people and youth organizations of the Northern Baptist Convention.

2. By encouraging a complete, balanced, and unified program in local church, associational, and state youth work, and by aiding in the development of such a program through whatever channels may be provided by the existing organizations.

3. By co-operating with the other organizations within the Northern Baptist Convention.

4. By co-operating with other like-minded groups outside the denomination.

5. By fostering a thorough-going inquiry so that young people may possess a growing and well-founded concept of God, of Christianity, of religion, and of the world relationship of man.

6. By developing qualities of leadership in youth for all phases of Christian work.

7. By making those pronouncements which the Baptist Youth Fellowship may feel necessary to clarify its position on vital Christian issues.

8. By voicing the vision of Northern Baptist Youth.

■

HE who shall introduce into public affairs the principles of primitive Christianity will change the face of the world. —BENJAMIN FRANKLIN, *Letter,* to the French ministry, March, 1778.

■

GOD offers to every mind its choice between truth and repose.—EMERSON.

Little Gallery

An Inspiration for Leaders

By GLENN H. ASQUITH

"℞ When feeling depressed or defeated, select a picture, look at it carefully for several minutes, close your eyes and meditate upon what you have seen until a complete relaxation sets in. Repeat the treatment as often as required."

Such would be my best prescription for everyone living in these taut days. And I am a doctor who takes his own medicine.

In a large scrapbook I have a section entitled, "The Little Gallery." Here are pasted pictures that have pleased me as I came across them in magazines and books, or elsewhere. This personal gallery has several advantages. In the first place my moods often require quick treatment, I cannot hold them off until I can subject them to the healing effect of the treasured paintings in some distant museum. Too, my pictures are mostly photographs; they minister to my spiritual wants according to the homeopathic school—the real has upset me and the real restores me. Finally, these pictures of mine have been selected at a time when they appealed to some soul hunger of which I was scarcely aware, so automatically, they bring about the same reaction when the same need is present.

Among my collection is one photograph that soothes my feelings when too much reading of battle, murder, and sudden death has brought about a deep unrest. Central in it is a large, gnarled tree, through whose branches sifts the light of a bright, sunny morning. Under the tree stand a score or more of sheep. Some are quietly cropping the grass, some drink from the placid waters of a small brook in the foreground. Two lambs are playfully nudging the mother ewe. A rail fence, reminiscent of quieter days, rambles across the background, and a meadow beyond the fence stretches to the horizon. Buttercups dot the grass. Truly the elements of peace are here.

Two pages beyond in my book I have a picture of an entirely different type. Nothing living appears therein. The sea is there, and the waves are breaking into spray on a rockly coast. "White" water is reluctantly returning to the green depths of ocean. What is such a picture worth? To me it illustrates the surging turbulence of life. Will truth and justice and liberty and the value of the individual go down before the beating storm of military conquerors? The sea has been at war with the land for numberless ages, but the land remains. Even the slight erosion carried away by the water is cast up on some other shore to enlarge another bit of earth.

I have a small picture showing New York's skyline in silhouette, as seen under the arching span of Brooklyn Bridge. It is night and the clouds show reflections of moonlight. Not a light shines from the thousands of windows in the towering office buildings. Operations are suspended awaiting the light of a new day. Faith grows as one feeds on this picture. How dependent upon God is man, despite his marvelous achievements and his mighty works! And the new day always comes. When a period of darkness comes into my soul I can remember the darkened skyscrapers of New York—my new day will come, too.

I have marines, snowscapes, landscapes, people in activity and repose, animal and vegetable life, and many other views in my Little Gallery. As the collection grows, my feeling of security increases in the knowledge that I have provided a great store of healing for troublous days. Let me recommend to you my best prescription!

Aims of Christian Education

By STANLEY A. GILLET

IN education we find a need for direction and guidance. It is a process of growing out of one thing into something better and higher. It means progress upward.

We are teaching pupils rather than subject matter. Each group of whatever age it may be must come into the full possession of its rightful heritage. Childhood is worth while in itself; usually we think that adulthood is all that counts. Whatever knowledge is employed must be adapted to the needs of each group. It will then produce fruitful living.

The church is the real center of our work so far as organization is concerned. The field and the work of each organization within the church should be circumscribed by the larger circle of the church, and no organization should be bigger or more important in our thinking than Christ's church.

From the standpoint of loyalty, our education should be Christ-centered; it is a mistake to center it in some individual or organization. The question is not, "Are we carrying out the program of a certain organization?" but "Are we living Christ-like lives?"

If Jesus Christ is entering our lives in a fuller way year by year as our Guide and Friend, as well as our Saviour, we are growing as God desires we should, and we are realizing the happy possibilities of the Christian life.

WORSHIP AT EASTER

LIFT YOUR GLAD VOICES IN TRIUMPH ON HIGH,
FOR JESUS HATH RISEN, AND MAN CANNOT DIE.

—HENRY WARE, JR.

Wouter Van Garrett

The Enlistment of Adults

in the Program of Christian Education

By M. L. FERGESON

THE weakest spot in our present program of Christian education, whether among Baptists or others, is indicated by the large losses both in numbers and in abilities in the upper bracket of young people and in the lower bracket of adults. Though there is much reclamation work going on among the unchurched and unenlisted older adults, these losses are never fully recovered; and assuredly, no Christian education program can make Christians out of those whom it fails to reach.

Though we have not yet developed a program that will reach all those to whom we are called to minister, it should be borne in mind that the whole responsibility does not rest upon those who plan our educational programs. It is not certain that all the adults could be reached, no matter how good or how varied the program. But we are not measuring up to our full responsibility, if in endeavoring to check these losses we do anything less than our spirit-inspired best.

A second weakness, and one that is directly connected with the matter of enlistment, has been our failure up to the present time to set up an effective program for those who have been enlisted or who may enlist. Many of our losses from among the older young people and the younger adults are due to this failure. Either the program suited to their earlier years did not continue to meet their newly developed needs, or these individuals came to believe that it did not. Those adults who had been faithful in attendance upon the church school throughout childhood and adolescence, but who dropped out in early adult life, give as their reason that they were tired of going around in the same circle. The ineffectiveness of the program, however, cannot be measured solely in terms of the numbers lost. There also are weaknesses which must be measured in terms of the results not achieved. Since the ultimate objective of Christian education is to produce Christians, then the effectiveness of any program must be expressed in terms of measurable Christianity. The problem of adult Christian education needs, therefore, to be considered from these two standpoints: the problem of enlistment and the problem of an effective educational program.

The Problem of Enlistment

The enlistment of adults in a program of Christian education will not be accomplished by means of blaring trumpets, waving flags, oyster suppers, and "goose-step" parades. It calls for something more than loyalty campaigns and accreditation record systems, though these have their respective values. A careful study of the whole situation indicates that this problem of enlisting adults in a program of Christian education resolves itself into several subordinate problems, one of which has to do with the basic needs of each group.

Here it is well to note that the needs which these adults recognize as pressing will not always be identical with what the church and church school leaders think of these adults need. In other words, these unenlisted groups will not always recognize as imperative needs the direct objectives of the church program. In the great majority of cases, of course, the churches will be correct; and the groups will tend, in time, to discover that their major needs lie deeper than those needs of which they were at first conscious. But if these unreached groups are to be enlisted, the leaders must begin with them where they are. In fact, this very matter may be made the point of contact: "Let's re-examine our respective points of view." Suppose, then, that *we* rethink this whole problem of the enlistment of the unenlisted from these divergent points of view: the conscious and pressing needs of the group in the light of the ultimate objectives of Christian education as fostered by the churches.

What are the needs of which the unenlisted adults are conscious? According to a survey made by George Gleason[1] of the young married people's groups in the Protestant churches of Southern California, their most persistent demand is for *separateness*.

[1] *Church Group Activities for Young Married People*, by George Gleason. Published by the author. Copyright, 1939.

These young married couples demand that they be in a group made up of individuals of their own age and married status, and of like domestic, financial, and intellectual interests and problems. They decline to become a part of any existing organization either above or below them in age range. Gleason suggests that such individuals are unwilling to join with unmarried groups because their interests and activities are different, and because there are newly emerging domestic and educational problems in which the unmarried are not interested. Again, they refuse to join with older groups, even though these are "married people's classes," (1) because the older members tend to monopolize the time and the leadership of the group; (2) because the older members tend to frown upon any tendency to re-examine any commonly accepted tenets, whether social, economic, or religious; (3) because the family and financial status of the younger members is different from that of the older members; and (4) because the whole problem of personality adaptations is different.

Another demand of these groups of young adults is for a specialized leadership. They ask for leaders who are thoroughly familiar with their interests, problems, conditions in life, and points of view. There may be, actually, a decisive margin between the age of the leader and the age of the group. Also, the age range of the group itself may be rather wide. But the leader must be able "to speak the language" of the group. Furthermore, he must "know his stuff." It is this demand for a voice of authority that leads the group so readily to concede the difference in age to the leader.

Mrs. Charters[2] insists that "young adults are intelligent, alert, and independent. Not only are they capable of managing their private affairs, but also of managing their group affairs, and they expect to do so." If these unenlisted individuals are to be brought back into the life of the church, they must have the assurance of a competent leadership acceptable to them.

On the part of the church and the

[2] *Young Adults and the Church*, by Jessie A. Charters. Abingdon-Cokesbury Press, 1936.

church leaders there must be a willingness to trust these groups to adapt themselves to the larger church program. There is no denying that those who have been in the "swing of things" through the years are too prone to want every movement to fit into, without any disturbance of, the *status quo*. They would have every proposed contribution poured into the old molds. They would have the leaders of all groups be thoroughly familiar with the accepted shibboleths, and willing to conform in every detail to the ritual which they, as the controlling group, find acceptable. Yet what the records show conclusively is that many of these unenlisted adults are out of active church life just because they became weary of going "round and round in the same circle." They may be ever so wrong—as indeed for the most part they are—but so long as they feel that way, that attitude must be recognized.

The Problem of Program

The church program must be large enough and elastic enough to incorporate the religious interests and needs of all groups within it. Experience shows that in the end these groups tend to conform much more closely to the essentials than they themselves ever suspected would be the case, and that nothing really vital is ever lost if they are given a rather free hand to direct their own program. And they should be accepted as a definite part of the total church program, not regarded as an "outlaw" group trying to usurp time and space under the shelter of the church.

If they are earnest and honest, they will discover for themselves what other groups before them have already discovered: that the principles of Christianity are as eternal as the principles underlying the physical sciences. Methods and techniques may and do change; but principles, like truth, do not change. There can be no real progress without the opportunity and the privilege of challenging what is, with a view to improvement. Thus, the present leadership of our churches must be willing to forego some of its spirit of paternalism, in order to bring back into the active life of the church those who have fallen by the way. This can be done without any sacrifice of truth, and without compromising in any way the church and its program.

For the young adults, the church will attempt to set up a program worthy of the time, energy, and talents of these individuals; and it will make a serious bid for them before they become too deeply involved in other activities. Other agencies recognize the existence of this group and make powerful bids for their time and energy. If the church fails to enlist them before these other agencies get hold of them, it will be doubly hard to enlist them at all. Furthermore, the church, by offering a worthy program, will invite these individuals to check their idealisms and their untried theories against the background of the centuries of achievements of the Christian church. It will do them a world of good to be brought face to face with the fact that their consciousness of the apparent failure of the older generation is merely their measuring of what is by what ought to be. Finally, and perhaps best of all, the church will seek to provide that fellowship so earnestly desired by these young adults as they face this new and unsympathetic world. There is no greater fellowship in all this world than that to be found within the church.

What the church can do and should do to meet the specific needs of these younger groups, it can and should do on another level for the middle adult groups. As with the younger groups, so with these: the church is interested in the spiritual welfare of the individuals composing them. It would bring to these individuals the spiritual uplift furnished by the church, as a means of developing their spiritual lives and of redirecting their influence and talents into channels of the Kingdom. To the individual who is succeeding in the business or professional world and who, because of his success, is tending to leave God out, and to the individual who is failing, and because of his failure is tending to blame God, the program will seek to set up new standards of success. With the former, it will raise the question that Jesus raised: "What shall it profit a man if he shall gain the whole world and lose his own soul?" With the latter, it will bring the word of comfort of Jesus to his disciples: "Let not your heart be troubled (that is, do not give way to despair): you believe in God, believe also in me."

Furthermore, the program will seek to redirect all the forces of Christendom to a reconstruction of the entire economic and industrial world along the lines of Christian idealism, to the end that social and economic justice may come to the underprivileged classes. The maturity of judgment, combined with the wide experience, of this middle adult group needs to be brought to bear upon the work of the Kingdom. Certainly the church is worthy of the best these groups can bring, and a more challenging call to service is not to be found anywhere. Men and women of judgment and ability can be reached with such a program, once it has been brought to their attention.

The problem of enlistment is less acute with the older adults. Here the program of Christian education is one of service to more or less definitely interested groups. Then, too, it grows increasingly difficult for an individual in this group to change the habits of his life, even though he may be inclined to try. Since, in the very nature of the case, these individuals must be content to confine their interests to an ever-narrowing range of activities, the program must be centered more and more in the distinctly worship (preaching) services of the church. Thus the task here is not primarily one of enlistment, but rather one of holding those already within the church life.

YOUNG ADULTS WILL RESPOND READILY TO A CHRISTIAN EDUCATION PROGRAM WORTHY OF THEIR TIME, ENERGY, AND TALENTS

H. Armstrong Roberts

International Sunday School Lessons

Theme for the Quarter: Life of Christ: Studies in the Synoptic Gospels (Matthew, Mark, Luke)

(Second Half of a Six Months' Course)

Aim: Through a connected view of the life and work of Jesus in all parts of Palestine as set forth in the Synoptic Gospels, to give the student a sense of the devotion of our Lord to his task of saving men, with a view to winning the pupil's allegiance to Jesus as Saviour and Lord

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON I—APRIL 5

Christ and Life after Death

Mark 12: 24-27; 1 Corinthians 15: 50-58

Mark 12: 24-27

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

1 Corinthians 15: 50-58

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this incorruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

KEY VERSE: *Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57*

TO BE READ EACH DAY

Mar. 30. M. The Resurrection and Life. John 5: 19-29
Mar. 31. T. The Raising of Lazarus. John 11: 38-44
Apr. 1. W. Our Eternal Home. John 14: 1-15
Apr. 2. T. Our Resurrection Assurance. 1 Corinthians 15: 19-26
Apr. 3. F. Triumphant over Death. 1 Corinthians 15: 50-58
Apr. 4. S. The Risen One. Mark 16: 1-11
Apr. 5. S. The Living and Reigning Christ. Matthew 28: 1-10

SCRIPTURE SAYS—

By W. W. Adams

"O death, where is thy sting? O grave, where is thy victory?" Everywhere, so it seems today! It has always been true that each man must face death in old age. But now the human race is organized for death—one half against the other half. All of our brains, material resources, and man power are now being mobilized and trained for destruction in the insanity of war. Death rides triumphant across the face of the earth.

Shall we not, therefore, at this Easter season, try to be still long enough to hear what Christ has to say to us regarding life after death? For many centuries men have asked questions and have speculated about life after death—reasoning, affirming, denying, guessing, doubting—but in the end have found that only Christ has given us dependable historical proof that we shall live beyond death.

A discussion of the resurrection involves two important matters. One concerns the historical evidence in our New Testament of life after death. At the center of this history is the record of Christ's resurrection. Built around this record we have the teachings, not only of Christ himself, but also of the apostles and of the entire New Testament literature.

The second consideration has to do with the practical value of the doctrine of the resurrection. Thinking people everywhere today are astounded at the behavior of mankind. Why do millions upon millions of people surrender all ideals and ethical obligations and fling to the winds all social standards that call for discipline, self-sacrifice, and clean, unselfish living? Why do men give themselves so completely to the gaining of material possessions and the enjoyment of temporal pleasures? Why is it becoming increasingly difficult to interest people in the higher demands of the Christian religion?

It is not our purpose here to seek full answers to all these questions, but to emphasize only one point. Without doubt there is a vital connection between the situation just described and the weakening of men's faith in life after death. So many of our people have been taught to discount or to deny the historical basis of belief in the future life that now they wonder what is there to live for? Why not eat, drink, and be merry? Why sacrifice any pleasure today when today is all that I am promised? Surely heavy responsibility rests upon those who are responsible for leading our people to doubt the future life.

With sobered spirits, therefore, let us

look at the two passages of Scripture now before us. In these passages we see the future life from two points of view: *as taught by Christ* and as *given through Christ.*

I. Taught by Christ (Mark 12: 24-27)

Christ distinctly taught that men shall live after death. This brief passage in Mark is pointed and clear. We need the larger context.

1. *Jesus' Questioners (Mark 12:18).* Jesus is in the midst of a bitter contest. It is Tuesday of Passion Week. The Jewish leaders are seeking to break Jesus' popularity with the masses. Read the record of some of these efforts in Mark 11: 27—12: 17. Note how the Pharisees and Herodians have been put to shame (12: 13-17). Now the Sadducees take their turn. This is the first time that Mark has mentioned the Sadducees by name. We know several facts about the Sadducees. They were few in number, aristocratic, of the priestly line (the High Priest was usually a Sadducee), had their headquarters in Jerusalem, traveled in Galilee very little (in contrast to the Pharisees). They did not believe in a resurrection, in angels, or in the oral law, as did the Pharisees (see Acts 5: 17; 23: 8).

2. *Moses' Instructions (vs. 19; cf. Deut. 25: 5).*

3. *The Story of Seven Brothers (vss. 20-22).*

4. *The Question Put to Jesus (vs. 23).* Having told their story, these men began solemnly, "In the resurrection," ("The resurrection as taught by the Pharisees and perhaps by you, but which we cannot accept as true!") "whose wife shall she be?"

It is likely that the Sadducees had often embarrassed the Pharisees with this story. The Pharisees held firmly to belief in a future life, but their conception of that life was distinctly materialistic. They thought it would be the glorification and perfection of life as lived here on earth.

5. *Jesus' Answer (vss. 24-27).* First, Jesus charged the Sadducees with error. "Do ye not therefore err?" Matthew (22: 29) makes it a declaration, "Ye do err." "To err," in Greek, means to wander—from the truth, in this case.

However, Jesus said, their error was due to ignorances: "Ye know not the scriptures, neither the power of God." A telling blow surely to the pride of these men who boasted of their superior intelligence!

Second, Jesus proceeded to prove his charge that the Sadducees were ignorant of God's power. On earth marriage is essential for the propagation of the human race. The Pharisees had transferred man's material existence, pleasures, and blessings over to the future life. Thus they revealed their ignorance, for God has power to pitch the future life on a higher plane—a spiritual plane. There, men shall be as angels—spiritual, beyond the reach of materialistic and fleshly desires, immortal, and so there will be no need of propagation.

They also were ignorant of the Scriptures—an inexcusable ignorance. Long after the patriarchs had died, God said to Moses: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Therefore, they must exist after death since, "He is not the God of the dead, but the God of the living."

II. Given through Christ (I Cor. 15: 50-58)

Christ is our supreme teacher concerning life beyond the grave. He is also the one through whom God gives us complete victory over death and fulness of life in the future.

The thoughtful student will wish to study the entire fifteenth chapter of First Corinthians—the world's classic on the subject of the resurrection. The following brief outline will be found helpful.

1. *Christ's resurrection sure and essential (vss. 1-11).* His resurrection is essential to the gospel (vss. 1-4) and it is historically trustworthy (vss. 5-11).

2. *The believer's resurrection sure and vital (vss. 12-34).* Suppose the resurrection were not true (vss. 12-19)! But suppose it is true (vss. 20-28)! It is vital to Christian living (vss. 29-34).

3. *The nature and the necessity of the resurrection (vss. 35-58).* Verses 35-49 give light drawn from nature and the Scriptures; verses 50-58 state that it is only by the resurrection that we can inherit God's kingdom. In these verses we have the heart of our lesson. Let us summarize it in four points.

First, a solemn declaration (vs. 50). God's kingdom is spiritual, imperishable. Therefore flesh and blood, anything that is materialistic and perishable, must be transformed into the nature of the kingdom. So believers must be changed from that which is fleshly, perishable, into that which is imperishable and immortal.

Second, a mystery revealed (vss. 51-54). Here is something not hitherto known. Not all of us shall sleep, die. That is, some will be living when the transformation takes place. But all of us, living and dead, shall be changed. This change will be sudden, instantaneous, and all-inclusive. The dead will be transformed into incorruptible, imperishable beings.

Third, the song of victory (vss. 55-57). Paul and all believers can defy death. Where is death's sting, victory? Death would have had no sting but for sin, and sin would have had no power over man but for the law. Natural man cannot keep God's law; man is a sinner, condemned to death. The resurrection will change man's nature; he can then obey God and will be forever free from sin and therefore from death.

Fourth, the practical application (vs. 58). The conclusion is timely: "Wherefore . . . . " Since in Christ we are assured of future life and of rewards for our living here, let us be "stedfast, unmoveable, always abounding in the work of the Lord." Apart from a future life, we have no adequate motivation.

LESSON APPLIED

By Howard K. Williams

The Scripture Passages

During the last day of his public teaching, Tuesday of his last week, Jesus was surrounded by those who sought to entrap him that they might find a cause to justify his death. He had successfully parried the trap of the Pharisees and the Herodians about tribute money. Then the Sadducees tried their hand, with the proposition about the woman who married her dead husband's brother, and after his death another brother, and so on until she had had seven husbands. They asked Jesus which of the seven would be her husband after the resurrection. Jesus pointed out that there is no marriage relation in the future life. He did not say what their status would be, but we can be sure that it would be happier than any earthly relationship.

Jesus answered the question about immortality by referring to the very Scriptures which the Sadducees professed to believe. He reminded them that God had said to Moses at the burning bush, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. 3: 6). How, then, Jesus reasoned, could God say, "I *am* the God of Abraham," if Abraham did not still live? If there were no future life and Abraham were dead, then God would have said, "I *was* the God of Abraham."

The passage from 1 Corinthians is part of Paul's matchless ode to immortality. Based upon the resurrection of Jesus, vouched for by reliable witnesses, so many of them that their testimony must be believed, Paul marshals his arguments as to the fact, the nature, and the inspiration of the risen life in immortality.

The Fact of Immortality

Some of the most important things cannot be proved. You cannot prove that the sun shines, or that the sunset is beautiful. You cannot prove the value of love by any mathematical formula. You cannot prove God, or im-

mortality. But there are certain indications that are really more conclusive than so-called definite proofs.

1. *The Instinct of Immortality.* "I would hate to think of ever surrendering my personality," a man said to me the other day.

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die:
And thou hast made him: thou art just."[1]

Salmon will swim a thousand miles to the spawning place. A bird born in the north will, by an unerring instinct, go south as winter approaches.

"I feel a great homesickness of soul," said an English minister, just before he sank to the deck of the vessel in death.

Mankind in general feels that there is a future life. The American Indians looked for a happy hunting ground in the "Land of the Spirit." The Greeks used to place a silver coin in the mouth of a deceased person to help pay the way beyond death. The Laplanders bury flint and tinder with the body for use in the life beyond. The Chinese place spirit money and rice on the graves of the departed. Even those who deny personal immortality hope at least for absorption into the Great Spirit. Others believe that the soul becomes reincarnate in other forms of life.

Can it be that the God who has given us food to satisfy our physical hunger, and this marvelously constructed universe with its intricate laws to satisfy the hunger of our minds, would place in us this instinct for eternity only to let our *souls* go hungry? I cannot believe that he would.

2. *Biblical Evidences.* One cannot understand the Scriptures unless one believes in the immortality of the soul. Note in the Scriptures a few outstanding incidents that will stimulate your own thinking: "Enoch walked with God: and he was not; for God took him" (Gen. 5:24). Here death is a turn in the road, not the end of life. Elijah was taken away in a heavenly chariot (2 Kings 2:11). "I will dwell in the house of the Lord for ever," cries the psalmist (Ps. 23:6). "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccles. 12:7). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3). "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Note the presence of Moses and Elijah on the Mount of Transfiguration. Read, in John 3:16-18, of God's sacrifice to bring a happy eternity to man.

[1] Tennyson, in "In Memoriam."

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). "I go to prepare a place for you" (John 14:2). "Because I live, ye shall live also" (John 14:19).

Do you believe the Bible? Then you have to believe in the immortality of the soul.

3. *The Moral Evidence.* It is hard to believe that all men are born free and equal in view of the grim realities of life. Consider the inequalities of talents, circumstances, opportunities; the favored rich and the neglected poor; children of the slums without a chance, and the pampered children of the wealthy. The righteous suffer untold troubles and the wicked prosper as the green bay tree. "If death gives the final discharge to the saint and the sinner alike, then God is not just," says Martineau. And we say, "That's right!" A woman goes wrong and is branded for life; but the man who wronged her becomes "an honored member of the aristocracy." Is that the *end* of the story?

"To sleep: perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause: . . . ."[2]

"Many that are first shall be last; and the last shall be first" (Matt. 19:30), says Jesus, and we feel that that is as it should be. That is, we feel that death is not the end of the book, but only the end of the chapter. God has something more to say.

"And they that passed by reviled him, wagging their heads . . . ." (Matt. 27:39). They killed him on the cross. Could that be the end? Could it be that God had nothing more to say? Surely not!

4. *The Aesthetic Evidence.* God is an artist. With what glory he paints the fields and skies and hills! Can it be that he will leave unfinished the portrait of the human soul? We cannot believe that he will. Surely he will complete his masterpiece.

"Behold, what manner of love the father hath bestowed upon us, that we should be called the sons of God: . . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:1-2). "When that which is perfect is come" (1 Cor. 13:10)!

The Nature of Immortality

"I wish you might live a thousand years," said a grateful patient to the surgeon who had performed skillfully an operation which afforded her restoration to health. "Why wish that on me?" said the doctor. "With age increasing and friends gone, such a life would be unbearable." Influenced by sentimental pictures he had seen, one writer states that he does not want to be a bare-legged angel, sitting on a damp cloud, singing through all eternity. There are, then, some ideas of immortality that obscure, rather than clarify, the meaning of the word.

[2] Shakespeare, *Hamlet*, Act III, Sc. 1, Ll. 65-68.

Jesus speaks of "my Father's house." "I go," he says, "to prepare a place for you" (John 14:2). And so we shall leave it to Jesus, knowing that we shall like it if he prepares it.

Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). So there will be no more corruption due to germs, disease, sin, and age. The weaknesses and the frailties that we know here shall not be there at all. For there life will be happy and complete.

The Inspiration of Immortality

"Therefore, my beloved brethren," says Paul, "be ye stedfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). Anyone who really believes in such a glorious immortality will live toward it.

Like the glow of sunset making golden the windows, and painting landscapes and clouds with glory, so the light of immortality sheds a glow of beauty over all the works and thoughts of the man who believes in it—believes in it more than in money, or earthly praise and glory. Do you believe that way? Paul did. "Henceforth," was a big word with Paul. Always looking forward, even in the face of death, Paul kept his faith. "The time of my departure is at hand. . . . . Henceforth . . . . "(2 Tim. 4:6-8). Light at eventide! Glorious the life that is lived in the light of Christ's immortality and ours!

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The purpose

Most young people are not greatly interested in the question of immortality. Life seems long, and death far away. This lesson should stimulate their thinking and deepen their convictions in life after death.

The Plan

1. Introduction, "L'Envoi."
2. A study of the Scripture, as outlined in *Young People's Class.*
3. Youth Writes a Letter.
4. For Further Discussion.

The Procedure

I am suggesting two illustrations for use with today's lesson. The first is from the book by Professor Carl Knopf, of the University of Redlands, *The Student Faces Life.* After dealing with various problems faced by American college students, Dr. Knopf ends his book with a "L'Envoi." I would read this at the start with the hope of creating an interest in the question of life after death. Then I would add: "Our lesson today deals with the answer of the Bible to the question raised by the professor, 'And then?' "

The second illustration, based on an actual experience, is in the form of a letter written by a young person. It might well be used at the close of the lesson study to gather up the major emphases of the lesson.

"L'Envoi"[1]

"A student walked across the campus with a professor. It was graduation time.

" 'What are you going to do, John?'

" 'Well, I'm going to put up a shingle and start in at the law.'

" 'And then?'

" 'Well, Professor, I have always thought I'd like to take a try in politics—the Legislature maybe.'

" 'Fine. And then?'

" 'The Governor's chair, if I can land it. Maybe on to national office. I'll keep right in the ring all the time.'

" 'Good, John. And then?'

" 'Well, Professor, of course I'll get old after a while. I suppose in time I'll have to slow up a bit; and retire. Then I'll travel, and do a lot of things I have always wanted to do.'

" 'And then?'

" 'Professor, we fellows don't say much, but we think occasionally. The final act and slow music for all of us. I suppose I'll just have to do like everybody else and when the time comes, face the end of the road—and beyond.'

" 'Yes, John. And then?' "

Youth Writes a Letter

"Hearing about your bereavement, I decided to write concerning an experience which happened to me at the time of my mother's death. It was of an intensely intimate nature, but so significant that I feel I must share it with others.

"I was attending the young people's assembly at K—— when a long-distance call brought news of my mother's death. It was entirely unexpected. Somewhat bewildered by the suddenness of the event, I prepared immediately for the motor trip home, a distance of four hundred miles.

"After I drove, mile after mile, I tried to anticipate the experiences which were immediately to come. There was one moment I particularly dreaded—when I would be ushered into the room where lay my mother's body. I feared I would break down completely to see her lying there, still and lifeless.

"Finally I reached home, entered the house, and greeted my sorrowing father. The moment I had been dreading arrived. I went into the living-room to look at my mother as she lay in the casket. Then came a surprising experience. Deep as was my feeling of grief, I seemed to be overpowered by an even stronger and contrasting emotion of joyous victory. I was standing in the presence of one who had conquered life, and death as well.

"Words cannot describe the peace and the assurance of immortality that came to me in that moment. I had always believed casually in the Christian doctrine of immortality, but now I was sure. This assurance and peace of mind has never left me.

"Since then, I have thought many times of the reasonableness of this conviction. In college, we learned that 'matter' cannot be destroyed; it can only be changed from one form to another. A solid can be changed to a liquid and a liquid to a gas, but always without any material loss. Likewise, science taught us to believe in the 'conservation of energy,' that energy cannot be destroyed but will persist in some other form. If such things as 'matter' and 'energy' are indestructible, then how reasonable to believe that the highest values of life—human values—will be preserved? What kind of universe would conserve 'matter' and 'energy,' but 'cast as rubbish to the void' the highest value of all—a life like my mother's?

"I hope that the relating of this personal experience may be of some help to you in your hour of trial.

"Sincerely yours,

"L_____"

For Further Discussion

1. How many reasons can you give for believing in immortality?
2. Does our scientific knowledge make it harder to believe in immortality?
3. Did Paul believe that our physical bodies would be resurrected?
4. How does Jesus help us to win the victory mentioned by Paul?
5. Did Paul believe that life after death is conditioned by our present life?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Life Victorious.

PRELUDE. Selected parts of the "Hallelujah Chorus," from *The Messiah.*

HYMN. "Christ the Lord Is Risen Today."

PRAYER. O Lord, our God, we come to thee with hearts filled to overflowing with the glorious promise of life never-ending. The world without teaches us that thou hast power to bring to beautiful life the trees and flowers and grasses which have seemed to be dead; the Spirit within teaches us that we are of more value than these things that perish, and that we, too, shall be renewed in the springtime of thy presence. We know that our Redeemer liveth, and that we shall share his matchless victory over our last great enemy. Father, we thank thee for thy gift of the resurrection hope, in the name of Him who brought it to us. Amen.

THE HOPE

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."—*Job 14: 14.*

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—*Ps. 23: 6.*

"But God will redeem my soul from the power of the grave: for he shall receive me."—*Ps. 49: 15.*

THE WAY

"The wicked is driven away in his wickedness: but the righteous hath hope in his death."—*Prov. 14: 32.*

"And, behold, one came and said unto him, Good Master, what good things shall I do, that I may have eternal life? And he said unto him . . . . if thou wilt enter into life, keep the commandments." —*Matt. 19:16-17.*

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—*John 6: 47.*

THE CERTAINTY

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—*John 14: 2.*

"But if there be no resurrection of the dead, then is not Christ risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."—*1 Cor. 15: 13-14.*

"In hope of eternal life, which God, that cannot lie, promised before the world began."—*Titus 1: 2.*

INVITATION TO ACCEPT CHRIST AS LORD. (The challenge and call of Christ to discipleship may be planned by the leader so as to be adapted to his particular circumstances and the customs of his group.)

CLOSING VERSE (in unison). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*John 3: 16.*

[1] *The Student Faces Life,* by Carl Sumner Knopf, The Judson Press.

LESSON 2—APRIL 12

The Mission of the Seventy

Luke 10: 1-24

Luke 10: 1-7, 17, 21-24

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

KEY VERSE: *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.—Luke 10: 2*

TO BE READ EACH DAY

Apr. 6. M. Jesus Chooses His Helpers. Mark 3: 13-19
Apr. 7. T. An Evangelistic Tour. Luke 10: 1-16
Apr. 8. W. The Need of Laborers. Matthew 9: 35-38
Apr. 9. T. Two by Two. Mark 6: 7-13
Apr. 10. F. Working Together. 1 Corinthians 3: 1-9
Apr. 11. S. Doing the Work of God. John 4: 30-35
Apr. 12. S. Commissioned To Serve. Acts 1: 6-8; 2: 1-4

SCRIPTURE SAYS—

By W. W. Adams

We return now to the study of the life and ministry of our Lord. The Easter lesson should have quickened our interest in all that Jesus did and taught. For Jesus' mission centered in life—in giving and redeeming life; in enabling men to live now and in the future.

Today's lesson brings us face to face with important truth. In these days of confusion and tragedy, thinking people long for something to guide them into constructive living. It is not easy now to be sure that we are spending our time and our resources in doing what is right. We would welcome a sense of certainty as to our mission in life. This study of the mission of the seventy is therefore timely. Accordingly, we here are not interested mainly in history. We are studying the history with a view to seeing our own mission more clearly and in order that we may enter upon our own work more intelligently. We shall find both Jesus and the seventy coming through to exulting joy. That same joy may be ours, even in the midst of sorrow and disappointment.

Jesus had many intimate disciples (see John 6: 60; Acts 1: 15, 21; 1 Cor. 15: 6). Yet laborers with Christ in the affairs of the kingdom were always few (Matt. 9: 37; John 4: 35 f; Luke 10: 2). The work was always unfinished. Jesus made use of more than the twelve apostles in carrying forward his ministry. During his Galilean ministry Jesus gladly accepted the ministry of a group of godly women (Luke 8: 1-3). And by the time of Pentecost the workers had grown to more than one hundred and twenty (Acts 1: 15; 2: 1). Both the twelve and the seventy were sent forth on temporary missions.

I. Instructions (Luke 10: 1-7)

Here as always Jesus instructed his disciples with reference to their mission. He never sent men out to work for him uninformed or without the necessary resources. The instructions regarding their mission here may be gathered up in four words.

1. *Purpose (vs. 1).* Jesus was on the point of making a journey through the villages and cities of Galilee. He accordingly appointed and sent forth the seventy into "every city and place, whither he himself would come." The purpose of the mission of the seventy, then, was to prepare for the mission of the Messiah. Since he gave specific directions as to where he would have the seventy go, we find here no prohibition against going among Samaritans and Gentiles, such as we find in Matthew 10: 5-6. Since also there was need of mutual helpfulness and defense against common enemies, Jesus sent them forth "two by two."

The purpose of this mission is given in another way in verses 8-9. The seventy were "to heal the sick." They were also to herald the arrival of the kingdom. "And say unto them, The kingdom of God is come nigh unto you." That is what John the Baptist had preached (Matt. 3: 1 ff.). That is what Jesus himself preached wherever he went (Mark 1: 14 f.; Matt. 4: 23 ff.). It is the mission and message of the Christian church in all ages.

2. *Urgent (vs 2).* The urgency of this mission is clear from several facts. "The harvest is plenteous." It is like a field of ripened grain. People were hungry, needy, anxious. This does not mean that all the people were conscious of their needs; or that all knew of Christ's readiness and willingness to meet those needs, and were just waiting to be called to repentance and into the kingdom. No, not that. People ready for the gospel may be weighed down by ignorance and indifference. But their very unreadiness for the gospel may be the first mark of a ripe harvest. So it is today. The more wicked, careless, and unconcerned people are, the more they need the gospel; and the more urgent is our mission.

Moreover, "the labourers are few." People need the gospel and many of them would respond to God's call, but the workers are few. Again, it is like a field of ripened grain, waiting too long for the harvesters. Much of the harvest is lost to the driving winds and rain.

What can these disciples do in the

face of this urgent call? They can do two things. They can *pray* that "the Lord of the harvest . . . . send forth labourers into his harvest." Can it be true that our prayers may determine whether or not some grain is saved or lost? A sobering thought, surely. But prayer for laborers is not enough. "Go your ways." Pray and go! That is our whole duty. Actually, those who go are usually those who have prayed for laborers. God scarcely sends out workers who have not been concerned about the work—enough concerned to talk to God about the needs.

3. *Danger* (*vs. 3*). "I send you forth as lambs in the midst of wolves." What is the condition of lambs among wolves? That is the situation into which Jesus sends these men. Not a very attractive prospect! Within themselves, lambs among wolves are utterly helpless. But as with shepherds, so with the Great Shepherd, wolves are not allowed to destroy the flock at their pleasure. "Lo, I am with you alway"; if not in person, at least in the person of the Holy Spirit (cf. Matt. 10: 20 ff.).

4. *Conduct (vss. 4-7)*. Their conduct is to be in keeping with the purpose and urgency of their mission. It must have three characteristics.

First, faith. "Carry neither purse, nor scrip (wallet), nor shoes." No extra equipment. They are to do their one mission—never seeking personal gain, nor provision for their own needs. They are to have faith in Christ, trust him, do the work assigned.

Second, haste. "Salute no man by the way." Oriental greetings, formal and elaborate, involved bowing, embracing, kissing, and conversation. Such greetings required much time. Jesus would have his disciples be courteous, but make haste in performing their work.

Third, winsomeness. Winsomeness would involve both the *greeting* (salutation) upon entering a home and the *abiding* in the home. Let the first word spoken be the usual Jewish greeting, "Peace." (See 1 Sam. 25: 6; Luke 24: 36; John 20: 19, 21.) This word "peace" involved a wish that the family might enjoy health and prosperity. If the head of the house is a "son of peace," responds to the greeting, and is hospitable, the disciple is to abide there and to bless the family. But if the family does not respond, the disciple will be blessed in his effort to bring peace to that home. If the family is hospitable, the disciple is to partake of their provisions without apology or fear. Upon what does this sharing of the goods of others rest? "The labourer is worthy of his hire." (See Deut. 25: 4. Matt. 10: 10; 1 Cor. 9, especially vs. 14; 1 Tim. 5: 17 f.) In order to save time and to avoid jealousies and competition in entertainment, "go not from house to house."

II. Results (Luke 10: 17, 21-24)

The results are twofold.

1. *Success* (*vs. 17*). Luke does not record the details of the journeys made, nor of the work done. But these things are reflected in the report made by the disciples. This report makes it clear that the disciples obeyed their orders and carried out their mission. They are now filled "with joy." That means that they had healed the sick and proclaimed the kingdom. Moreover, they had done more than their commission called for. "Even demons had been subject to them in Jesus' name."

Jesus felt constrained to remind the disciples that their success upon the field was second in importance to their privileges as citizens of the kingdom. "Rejoice, because your names are written in heaven" (vs. 20).

2. *Thanksgiving* (*vss. 21-24*). This is one of the great passages in our gospel records (cf. Matt. 11: 25-30). It falls into three parts.

First, the occasion. The disciples had returned from their work in a spirit of exultation. "In that hour Jesus rejoiced in spirit." The Spirit had given success to these workers. The Spirit also gives Jesus true insight into the means and meaning of this great victory. This becomes the occasion of Jesus' thanksgiving.

Second, the cause. Jesus knows his Father as "Lord of heaven and earth." The world is his by right of natural creation. He wills to redeem the human race unto himself. Jesus sees in the victory of the disciples that which promises to give the Father victory over all men. It is difficult for the Father to win the intellectuals, who are always tempted to rely upon their own wisdom. Now the gospel is working apart from men's intellects. If even the babes, those without much learning, can come into the kingdom, then the kingdom is within reach of all men. Moreover, Jesus is now the sole revealer of the Father to men. The Father has given "all things" over to Jesus. Jesus and the Father stand on an equality in knowledge, privilege, and function. Unless the Son makes the Father known, men cannot know him. Would that men could learn this all-important truth!

Third, the congratulations. Jesus brought to an end his burst of thanksgiving, uttered only to the Father. Then he spoke blessed words to the disciples. Many prophets and kings had longed and sought to experience the blessings and privileges of the kingdom, only to be disappointed. But these humble men of Galilee now enjoyed those privileges. "Blessed are ye."

There is no joy comparable to the joy that comes from winning others to Christ and the kingdom. We all have been sent forth on the one mission of bringing men into the kingdom. We all are under orders. We have the necessary instructions. The power is ours, and the authority. The fields are white to the harvest. While others kill, let us make alive. The joy and glory of both ourselves and our Lord are involved in our obedience to our mission.

LESSON APPLIED

By Howard K. Williams

The Seventy

A few months before his crucifixion Jesus sent out the seventy. He was then in Perea, the land lying east of the Jordan. The time was short, and so he added to the twelve apostles these seventy evangelists. Why seventy? We do not know. Numbers 11: 16-17, 24-25, where God told Moses to choose seventy elders, may have been in Jesus' mind. Perhaps the seventy members of the Jewish Sanhedrin, patterned after that early event, may have led to the selection of a similar number. Seventy was a good number in Jewish thinking. The Greek translation of the Old Testament was called the *Septuagint*, because it was supposed to have been translated by seventy scholars.

Although we know the names of the apostles, yet we do not have a single name of these seventy evangelists. Jesus sent them, not to preach *themselves*, but to tell of *him*. They were to go before his face; that is, to precede him, to herald his coming. That was the ancient method of advertising. It was the custom for professional story-tellers to send heralds announcing that they would appear in a certain town at a certain time, and the people would gather to await their coming. Similarly, the seventy were heralds of Jesus. They went two by two, a good method even today, to tell of the coming of Jesus to this or that town or village.

We, too, may advertise Jesus. Indeed, we have the advantage over the seventy. They went *before* Jesus; Jesus goes *with* us. What sort of advertisers of Jesus are we? Are we good advertisers, a credit to what Jesus can do in a person's life? Do our lives show that he has transformed them?

Why Jesus Sent the Seventy

"The harvest truly is great." Earlier in his ministry, Jesus was tired and hungry, and the disciples had gone for food, leaving Jesus on the curb of Jacob's well near Shechem. Then came a poor erring woman, and Jesus talked with her. Later she went back to her town

inspired to tell of Jesus, and now as the disciples returned, and sat about the well with Jesus, he said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35).

The Samaritans were a bad lot in the mind of the Jews. No missionary would want to work among them. But Jesus, realizing the difficulty, saw more clearly the possible harvest. He saw the same possibility in Galilee. Read the ninth chapter of Matthew, particularly the closing verses which tell of the poor, diseased, fainting people. Then hear Jesus say, "The harvest truly is plenteous; but the labourers are few" (Matt. 9: 37). Jesus sees these neglected, despised people, and perceives the *harvest* in the very *need.*

An official board was discussing the work of the church. One man said, "I walked up and down these streets. They are awful. It is a wonder that anyone comes to church in such a neighborhood." He saw the *need.* But did he, like the Master, see the *harvest?* One shortcoming of Christians today is their failure to see the possible harvest in that little neglected child, that slum neighborhood. Jesus tried to get people to see through his eyes. Happy the man who can do that, who can see the harvest in the world's need.

Jesus saw not only the harvest, but the *fewness of the laborers.* The world would not be in its present horrible condition if there had been more, many more, laborers in the Lord's harvest fields. Our churches always have had more idlers than laborers. We have plenty to tell us what to do and how to do it, but few laborers who will help us to do it. Our missionaries on the foreign fields have been few, one or two among millions, because Christians in the homeland have given less for Christ than for a single luxury.

How a pastor wishes he could multiply himself to do the work of his church as it should be done! The work cannot be done simply by hiring helpers. It must be done by loving, loyal hearts who love souls more than comfort; who will give *themselves,* go *themselves,* to prepare the way of the Lord. One minister can touch vitally only a few lives; but one minister with five hundred, yes, even with seventy real laborers, could move a city for Christ. It cannot be done by talking or even by planning. We must pray and go.

What To Do about the Harvest

After seeing the harvest and the fewness of the laborers, what are we to do? "My, it was empty under the gallery this evening!" exclaimed a deacon. "Well, what about it? What did you do to help fill it? How many did you invite to come to the service?" It is easy to see and to lament. Jesus told us what to *do.*

1. *"Pray ye therefore."* "More things are wrought by prayer than this world dreams of." We glibly quote it, but we do not really believe it, or we would pray more. Our prayers are faint-hearted efforts at best. Hudson Taylor was a great missionary. It is said that in the margin of his Bible he wrote, "Prayed today for twenty-four willing, skillful workers to help me carry the gospel to the eleven provinces of China which have never heard of Jesus." Later he prayed for more, then more; and because he worked and prayed, he received. How wonderful it would be if there came out of the teaching of this lesson a thousand men and women and youth who would pray for more workers; or even one or two or a dozen in a single church!

2. *"Go. . . . ."* A prayer which has no reaction on the one praying does not amount to much. "Wait a minute," said a little girl in the midst of her bedtime prayer. "Why, what is the matter?" asked her startled mother. "I can't go on with my prayer till I fix brother's train that I upset." Can we pray for laborers and not hear the Master's voice say to us, "Go ye"?

How Are We To Go?

1. *"As sheep among wolves."* Imagine a missionary of Jesus armed with pistols and tanks and bombs! Alas, the so-called Christian nations have taught the world to fight with all the hideous devices that modern science has contrived. Poisonous gases, bombs, airplanes, submarines, all are inventions of so-called Christian nations. When a herald goes for Christ, he goes as a helpless lamb, which can neither scratch, nor bite, nor kick, nor poison. Dr. Weston has said, "The only thing a lamb can do well, is to follow." It is helpless without a shepherd. So is the Christian. When we begin to use our own smartness, instead of following Jesus, we cause confusion for ourselves and for the world. Paul, unarmed among armed soldiers, was the greatest soldier of them all. John G. Paton was safe among cannibals, because he was following Jesus. David Livingstone walked unarmed, save with the "sword of the Spirit," among the most warlike tribes of Africa. We show our teeth and the enemy shows his. The lamb for Jesus' sake goes among the wolves. Only so does the kingdom of God come. It is a hard lesson and we are slow to learn.

2. *"Carry neither purse, nor scrip, nor shoes.* The seventy were to make a swift journey and were not to be loaded down with money, food, and extra clothing.

This, we understand, was a temporary provision for a short trip. Jesus gave different directions for a fuller ministry of his workers. His own band of disciples had a treasurer and had provisions. (See John 12: 6; 13: 29; Mat. 15: 34; Luke 22: 35-36.) But while these were specific directions, they are based on underlying principles and are for the guidance of workers in Christ's harvest fields for all ages. We are to *go* and *seek,* not merely *wait* for opportunities to tell the story. How many Christians have spoken to even one person this week or this month about his soul, much less *hunted* someone up to tell him about Jesus, or to invite him to the services of the church? Should we become so busy as not to have time to go for Jesus? Is our work more important than his work? Think it over!

People should give voluntarily for the spread of the gospel, and so for the support of the ministry and the missionary enterprise. State control has been a hindrance to the progress of the churches. Observe Europe and what has come out of a subsidized Christianity. "Don't you ever give to the Lord's work?" I asked a Norwegian woman in Bergen, Norway. "I pay my taxes," she answered. "The church is supported by the state." Certainly such a system can find no basis of support in the New Testament.

The Return

They "returned with joy." I sat in a little group this week in which was a fine Sunday school teacher of young men. His eyes shone with inner joy as he said, "You must go out after them and get them!" Then he told of one young man whom he had reached; how that man had brought his wife into another class; and how another young man was coming through their influence. My heart warmed, for I knew he was having the *joy* that comes from obeying Jesus. We, too, shall find that demons will be subjected unto us as we go for Jesus. We, too, shall know the joy of the Lord. "Blessed are the eyes which see the things that ye see." Join the seventy and go for Jesus!

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

Through a study of Christ's commission to the seventy, to help young people (1) to develop a sense of evangelistic responsibility; (2) to visualize the possibilities of youth evangelism; and (3) to engage in evangelistic activities.

The Plan

1. Approaching the Lesson. (See *Young People's Class.*)

2. The Truths Involved. (See *Young People's Class.)*

a) Preparing the Way (Luke 10: 1).
b) Great Harvests (Luke 10: 2).
c) God's Call (Luke 10: 2-3).
d) Joyful Return (Luke 10: 17).
e) God Revealed in the Son (Luke 10: 22).

3. We Can Help Other Young People To Be Christian.
4. For Further Discussion.

The Procedure

Here is a lesson which calls for action. After young people have become impressed with the fact that "the harvest truly is great," they should decide to do something about it, to go forth as laborers into the harvest. Present an interpretation of the Scripture lesson, as outlined by Dr. Pruden in *Young People's Class.* Follow this with a discussion of the ways we can help other young people to be Christian. List them on the blackboard, as they are suggested by the pupils. If possible, have the pupils commit themselves to carry out one or more of these evangelistic activities.

We Can Help Other Young People To Be Christian

1. *Through personal invitation.* Young people can speak to their friends about Christian discipleship. What does Jesus mean to us? Something real and vital? If he were taken from our lives, would anything important be gone? If he really means something to us, have we any right to keep quiet about it?

2. *Through personal influence.* Early Christians had a radiance which was coveted by others. Their religion was contagious. If we lived closer to Christ, our lives would reflect more of his beauty and contagious goodness.

3. *Through bringing young people and children to church functions.* In particular, we should bring them to the church school, which is still the church's major evangelistic opportunity. Northern Baptists are participating in a great Church School Advance, endeavoring to reach the unreached and to win them for Christ. We can have a part in this program.

4. *Through group discussions of what Christian discipleship means.* Why not have a series of young people's society discussions, using the unit "What Does It Mean To Be a Christian?"[1] or Hoiland's "The Ministry of Friendly Guidance"?[2]

5. *Through joining in meetings which have an evangelistic purpose.* A series of special services, without the excesses which sometimes characterize mass evangelism, can stimulate young people to make Christian decisions.

[1] From *Youth and the Christian Life Series,* The Judson Press, 15 cents.
[2] *The Ministry of Friendly Guidance,* by Richard Hoiland, The Judson Press, 50 cents.

6. *Through making the church program thoroughly attractive.* This is basic. Unless the church's program for young people is helpful and interesting, young people will be reached only to be lost again in a few months. Choral, dramatic, recreational, and other semireligious activities have a place in making initial contacts and in sustaining interest.

7. *Through deputation teams.* This approach, which has been used widely by college groups, can be used generally by a group of young people to whom Christ has come to mean much and who will undertake to share that meaning with others.

8. *Through a church-membership class.* Many pastors conduct a class (six or eight weeks) on the meaning of Christian decision and church citizenship. Young people may ask their pastor to conduct such a class, and then help him to recruit its members.

9. *Through keeping in touch with our college students.* Frequently college young people lose contact with the home church. Young people can send them letters, candy, church bulletins, and news, and in other ways show their interest. Special services can be held for them when they are home on vacation.

10. *Through a community-wide effort to make people church-conscious.* Various publicity media can be utilized in bringing the significance of the church before the community. Programs of home visitation can be effective.

This list is by no means exhaustive. Add to it other suggestions of your own.

For Further Discussion

1. What is evangelism?
2. Why are so many people outside the Christian fellowship?
3. What is the best evangelistic approach to young people?
4. If every Christian were to win one person for Christ each year, how many years would be required to win the world for Christ?
5. The Commission on Evangelism for New York State Baptists has set the goal of one baptism for every twenty members. Is your church reaching this goal?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Wise Workmen.

PRELUDE. "Twilight Song," Shackley.

CHORAL CALL TO WORSHIP. First stanza of "O Bless the Lord, My Soul."

INVOCATION. "O God, author of eternal light, lead us this day; that our lips and our lives may praise Thee; through Christ our Lord. Amen."

WORD OF DIRECTION. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—*Dan. 12: 3.*

HYMN. "O Master-Workman of the Race."

A Moment of Silent Worship. (Ask all to sit quietly, with bowed heads, and meditate upon the love and goodness of God.)

PRAYERS. (Ask for voluntary sentence prayers for the following, or other objects.)

For a vision of the importance of the task of bringing the world to allegiance to Christ.

For a keener sense of obligation to serve, because of Christ's great service to us.

For a knowledge of the method of work, so that we shall be workmen unashamed.

For an all-impelling urge to share the glories of the faith with our fellow-men.

(The following is suggested as a closing prayer.)

Father, we turn our wayward thoughts to thee in contemplation of the One who was among us as the Suffering Servant. May we be enabled to understand the dignity and joy of being workmen in thy harvest field. May we give to our task the best service of which we are capable. Save us from hours of discouragement and cheer us with the thought that in due season we shall reap if we faint not. Amen.

NEW TESTAMENT READING (Montgomery Translation suggested). James 5: 10-20.

HYMN. "Sowing in the Morning."

THOUGHTS ON THE THEME. Have you ever said to yourself, "Jesus died for me—what then?" And have you answered that? The true answer will make it clear why a Christian should testify to his faith. The apostle Paul affirmed that he was not ashamed of his Lord, of the gospel, of the cross, of the hope of Christ's coming. Considered in the light of worldly knowledge, these were all foolish subjects upon which to preach. Paul could say that he was not ashamed, because, he said, "I know whom I have believed." If a man knows that Jesus has died for him, then he is able to recognize that right and wrong exist, that there are areas of darkness and light. He will recognize that a lamp has been thrust into his hand, not merely to light his path to eternity, but for the purpose of illuminating the way for others. He will work for God because he cannot be happy or honest otherwise.

HYMN. "Work, for the Night Is Coming."

BENEDICTION. "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."—*3 John 11.*

POSTLUDE.

LESSON 3—APRIL 19

Growing Tension with False Leaders

Luke 11: 14-54; 13: 31-35

Luke 11: 37-48, 52-54

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

KEY VERSE: *He that is not with me is against me: and he that gathereth not with me scattereth.—Luke 11: 23*

TO BE READ EACH DAY

Apr. 13. M. Woes upon the Pharisees. Luke 11: 37-44
Apr. 14. T. The Growing Opposition. Luke 11: 45-54
Apr. 15. W. Jesus Faces Criticism. Mark 2: 23-28
Apr. 16. T. False Leaders Condemned. 3 John
Apr. 17. F. The Courage To Oppose Wrong. Matthew 21: 12-17
Apr. 18. S. Walking in Integrity. Psalm 26: 1-7
Apr. 19. S. Christ's Last Warning. Matthew 23: 23-36

SCRIPTURE SAYS—

By W. W. Adams

In this lesson we face false leaders and the increasing tension that developed between them and Christ. We are concerned also with ourselves and with those people who look to us for leadership. Unless the study of these events nineteen centuries ago throws light upon our own situation and results in our becoming wiser, safer leaders, the study will have been largely in vain.

Let us get the issue clearly before us. All of us know that it is a serious thing to be a leader of people; that to lead people astray means to incur the wrath of God; and that without doubt there are false leaders among us today, even in religious matters. But what is false leadership, and how can we tell who the false leaders are?

One may desire and intend to be a true leader, and yet be in certain respects a false leader. It is not enough to be sincere, to have a good intention. One may have zeal for God and truth, but not have the truth. And we must answer to God for our ignorance. God calls no man to lead others who is not within reach of all the truth he needs to make him a wise leader, if only he will seek the truth wisely and persistently. God is ever clarifying truth already revealed, and is seeking to enlarge our comprehension of all truth. The curse that ever threatens leaders is the temptation and the tendency to bog down in tradition, to close our minds to what God is ever seeking to give to us, failing to discriminate between that body of "oral tradition" (at best true only in part) and that great body of truth which time never can change.

In the final analysis, therefore, we cannot excuse ourselves for being false leaders. Nor can we expect God to let our false leadership go unpunished merely because we have good intentions. The seriousness of this matter lies in the fact that what men believe largely determines their conduct and character, and that what men are in character and conduct in this life determines their eternal destiny. To be a leader of men shares with men the responsibility for what they become now and in eternity. This is sobering truth.

God's Word gives emphatic warning against the sin of being a false leader. Turn to Ezekiel, chapter 3. In 3: 4-11, Ezekiel is commissioned to receive and to announce all the truth, regardless of whether or not men will heed the message. In 3: 16-21, the prophet as watchman is to warn the people of the sure results of wicked living, on peril of his own life: "his blood will I require at thine hand" (cf. also 33: 7-9). God's watchman is never to hold his peace day or night (Isa. 62: 6). Refusal to heed the watchman's warning forces God to bring evil upon evil-doers (Jer. 6: 17-19). Read also Matthew 12: 34-37 to see how the quality of one's leadership in words is determined by the quality of one's heart, and also to see the fact that every idle word is to be judged. It will repay each student to read carefully all of Matthew, chapter 23; Roman 2: 1-29; 1 Timothy 1: 5-7; 4: 1-16; 1 Corinthian 14: 4; James 3: 1-12.

Unless one senses the message of the Bible as a whole, as revealed in the above representative passages, one cannot fully appreciate Jesus' reactions to the false leaders of his day, as seen in the Scripture passage now to be analyzed.

I. Jesus Eats with the Leaders (Luke 11: 37)

This was no new experience for Jesus. Nor was the tension that developed here a new experience (cf. Luke 7: 36-50). See also Mark 7: 1-23 for another clash between Jesus and the Jewish leaders over what constitutes genuine cleanness of life. There Jesus drew a sharp distinction between God's commandments and men's traditions.

This Pharisee had apparently been

listening to Jesus' teaching. "As he spake, a certain Pharisee besought him to dine with him." This teaching may have aroused in the Pharisee a desire to learn the truth from Jesus, but it is more likely that he merely intended to set a trap for him so as to bring him into disrepute.

At any rate, the Pharisee invited Jesus "to breakfast" with him. With many this meal came after they returned from worship and prayers in the synagogue. Jesus accepted the invitation, in all good faith, we may be sure. Even if he had misgivings regarding the motive and the possible results involved in the invitation, he would not consider refusing to go. He was always courteous, eager to befriend people and to help them.

II. Jesus Instructs the Leaders (Luke 11: 38-41)

Without doubt Jesus was always careful about physical cleanliness. But he made a distinction between washings for cleanliness and washings as ceremonial formalities. Pious Jews not only would wash before meals, but would frequently do so between courses. This, of course, was a valueless formality. Jesus would have none of it, and refused to do it in the Pharisee's home. The Pharisee observed this and "marvelled that he had not first washed before dinner."

Jesus could not let this pass. In defense of his own conduct and in an effort to help these leaders, he replied in pertinent sentences. "Now (not meaning a point in time, not 'this moment,' but introducing a positive, important statement) do ye Pharisees make clean the outside of the cup and the platter." Your ceremonial formalism is as inconsistent and useless as if you should wash the outside of dishes used in eating and should let filth collect on the inside of them. You are careful about these external regulations, but look within, in the heart, from which come the issues of life. "Your inward part is full of ravening and wickedness"—plunder, pillage, and the gratification of selfish desire in evil-doing.

God is interested in cleanness both inside and outside. God made both and wants both clean. Don't be "fools." Get the inside right, and the outside will fall into line with the inner purity. Be sacrificial, love and serve others, give attention to that which is basic, inward, and spiritual. Make room inside for love of God and of your fellow-man and all things will be right. "Give alms of such things as ye have; and, behold, all things are clean unto you."

III. Jesus Denounces the Leaders (Luke 11: 42-47, 52)

His hearers may have spoken out in opposition to Jesus' words. At least, Jesus saw evidence of their hardening hearts. He had already called them "fools." One wonders if the meal was ever completed!

1. *The first woe (vs. 42).* You are scrupulously careful about nonessentials. You go beyond the law in some matters, such as tithing the herbs, even the weeds in your gardens; but you disregard the most weighty matters—"judgment and the love of God." This judgment is really justice, right conduct, treating other people right as a result of right thinking or judgment (cf. Matt. 23: 23). Love of God is in contrast to love of self and of men's plaudits. You should tithe all things, but do not neglect weightier matters.

2. *The second woe (vs. 43).* You are basically selfish; you want to be prominent, looked up to by others. You are like the officials in the synagogue, who sit on the semicircular bench, facing the congregation. You are not primarily interested in so living and serving people that men will respond to your merits as a servant by making you their leader. You desire leadership apart from merit.

3. *The third woe (vs. 44).* You are morally corrupt, so that you contaminate all that touches you. You are like hidden graves; men touch them without knowing it, but are defiled by them (cf. Num. 19: 16). Such is your hypocrisy; such is your moral and spiritual corruption.

4. *The fourth woe (vss. 45-46).* Lawyers were usually Pharisees. One of the lawyers felt insulted and gave Jesus a chance to modify his words—"Thou reproachest us also." But the lawyers, likewise, were insincere, oppressive teachers; they piled up meticulous, oppressive duties on others, duties no one could fully observe, while they themselves would not even give a gentle lift with one finger to help the people do the requirements of their traditions.

5. *The fifth woe (vss. 47-48).* They are in agreement with their fathers who opposed God in killing the prophets. The fathers killed the prophets. Now Jesus charged the Pharisees with building great monuments to the prophets, as though their sympathy were with the prophets, as though they were on God's side. But in truth they built these tombs as monuments to themselves, while they opposed God's messengers still and Jesus, the Messiah, just as their fathers had done.

6. *The sixth woe (vs. 52).* In the Old Testament, in John the Baptist, in me, you had given to you the key of knowledge, the key that unlocks the kingdom of God. But you have refused to use the key; you will not enter the kingdom; and you do your best to keep the crowds from entering—from coming to me the Messiah. The records in the Four Gospels show that this charge was true.

IV. Jesus Attacked by the Leaders (Luke 11: 53-54)

The tension had increased to the point of an explosion. Jesus left the dining-room. His enemies filled with anger, followed him. By angry words, vicious charges, criticisms, and pointed questions, they pressed upon him, seeking to get him to speak off-hand of "many things"; lying in wait all the while for him to say something that they could "catch up" and turn against him. If he would only say something that they could take to the courts and accuse him! It never occurred to these false leaders to square themselves with true leadership, and so with Jesus. No, they would ease their consciences by killing the man of truth, and then continue in their false ways.

How many times in history have false leaders so treated the man whose truth pricked their guilty consciences!

LESSON APPLIED

By Howard K. Williams

The Picture Presented

Jesus had told his disciples that he was going to Jerusalem to die on the cross. He was now on his way, traveling through Perea. In the tenth chapter of Luke, part of which we studied last Sunday, is the record of his sending the seventy on a quick evangelistic tour. When they returned, rejoicing at the power to heal manifested in their ministry, Jesus said, "Rather rejoice, because your names are written in heaven" (Luke 10: 20). How, afterward, they must have cherished these among the last words of Jesus!

Then comes that great story of the good Samaritan, and after that the incident of Mary and Martha, in which again Jesus emphasizes the spiritual above the merely physical. And then, in the eleventh chapter of Luke, is the request of the disciples that Jesus teach them how to pray. In response, Jesus gave them a model prayer and a parable of the friend who granted the request of a petitioner because he kept at it. Jesus also gave the promise that the Father will give the Holy Spirit to those who ask him. Then comes the discussion regarding what means Jesus used to cast out demons, and Jesus' reply that a house not at one with itself will fall apart. Following that is the passage on the futility of self-reformation without inner cleansing, of external religion without real repentance.

Then comes the passage printed for today. It would be well to give a complete picture of this situation before you attempt to draw the lessons. Teaching a lesson like this should be like standing

before a painting. Having first looked at the entire painting, you can then call attention to this and that element in it. So as your class members see the whole scene, you can more clearly indicate the lessons applicable to their lives. Read the parallel account in Matthew 12: 22-45.

For or Against: One or the Other

Luke 11: 14-26 tells of a remarkable cure in which a man possessed of an evil spirit which caused muteness was restored to a normal condition. There was no question in the minds of the people that there had been an actual cure, but the leaders from Jerusalem began to go about whispering among the people that Jesus had performed the cure by the evil power of Beelzebub. It was a contemptible whispering campaign to undermine Jesus' influence among the people. Only jealousy and meanness of spirit could stoop to such methods, then and now. Why do people generally love to impute mean motives to good works? The same reason as then—jealousy. When you are inclined to underrate another or another's success, better stop and pray about it first and see if your depreciation of that person is not merely an expression of your own jealousy.

Note how the Lord met this contemptible whispering campaign. "He, knowing their thoughts." We can hide our thoughts oftentimes from others. Many times we do not know what is going on in the mind of even our closest loved one. But we cannot hide our thoughts from God. "He knoweth the secrets of the heart" (Ps. 44: 21). "He knoweth our frame" (Ps. 103: 14). What a solemn, chastening thought this is, that God knows our inmost thoughts!

So Jesus looked into the hearts of these leaders of the Jews who were trying to undermine his influence. "A kingdom divided against itself." Such a kingdom and such a home cannot be strong. Saying that Jesus cast out demons by means of demons was foolish. Why should a demon want to cure a demon-possessed man? Abraham Lincoln popularized this sentence in his effort to preserve the American Union. As Lincoln well knew, a nation divided into opposing factions is weak and unstable. The cry now is for a united people. "Let us forget labor disputes and political parties that we may present a united front against a common foe!" is the urgent appeal in this time of war.

Similarly, a divided church cannot speak with authority against evil. This does not mean that we must have one organized church, under one external government, but rather one body united in the spirit of Jesus. The divisions which weaken are those due to the disloyalty within the hearts of so-called Christians. If we are not absolutely with Christ, we by virtue of that fact are against him. A divided loyalty is not loyalty at all. A person cannot be true to two opposing ideals. "Ye cannot serve God and mammon." No man can be at peace, or bring about peace, who is trying to serve two opposite ideals. There must be *one all pervading* purpose. "This one thing I do" (Phil. 3: 13).

I knew a woman who tried to be active in the church, and at the same time hostess of a cafe in which liquors were served. She said, "I can do both." But she soon found out she could not. Satan cannot cast out Satan. He has no desire to. Only good can cast out evil.

Neither can self-reformation cast out Satan. Nature abhors a vacuum. Something always rushes in to fill a vacant space. The vacuum caused by a sinking vessel sucks in everything within its reach. Pump the air out of a glass and you must hermetically seal it in order to keep something else from rushing in. But you cannot hermetically seal a soul. Jesus says, in effect, that if a man could push an unclean spirit out and try to clean up his soul all by himself, he would soon find more evil spirits coming in, to occupy the vacant space.

Reformation is not enough. There must be *regeneration*, an experience by which a new life pushes out the bad and keeps it pushed out. Repentance, which signifies a new view, a new desire, a new direction, is the only means of gaining that experience. As an illustration, Jesus referred to the story of Jonah. An inner shining (Luke 11: 35) is the only hope of an accurate seeing and light without. It is either one or the other. You cannot have a dark light, nor a good devil, nor a half-and-half Christian, any more than a partly good egg. "He that is not against us is for us" (Luke 9: 50).

"Keep Thy Heart"

This saying of Proverbs 4: 23 is an excellent text for Luke 11: 37-44. Jesus accepted the invitation of the Pharisee to have breakfast with him. Now, it was the custom before meals for the Pharisees and teachers ceremonially to wash their hands. The practice may have been instituted originally for cleanliness, but it had become a set form. Perhaps Jesus purposely omitted it here in order to teach an object lesson. The Pharisee saw the omission and marveled that Jesus did not dip his hands in water. Jesus also noticed that the Pharisee noticed, and so he went on from there to teach how foolish forms are without spirit.

Which would you rather have to eat from, dishes that are clean outside and dirty inside, or dishes that are clean inside and dirty outside? The answer is, "neither!" We want them clean altogether! So also in religion. Jesus did not deny the value of form, but he denied the value of meaningless form. He told the Pharisees that they tithed even the common herbs that grew in their back yards, but they did not render justice and love to man and God. Note well that Jesus did not say that they should not tithe. He actually said, "These ought ye to have done." It is not enough to say, "I give this." "I go to church so often." Nor, on the other hand, is it enough to say, "I don't go to church, but I love God"; "I was never baptized, but I love God more than some who were baptized." Read carefully verses 42-44. Jesus demands *both*: cleanliness both inside and outside. He demands both love and obedience, or love expressing itself in obedience. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23). It is not a matter of either-or, but of both-and.

Teaching But Not Doing

Verse 46 describes many teachers of religions today. It is the easiest thing in the world to tell other people how something ought to be done, or to hire someone to do our Christian service. Ministers and church officials and Christian businessmen are very apt to talk and write eloquently on the value of personal consecration, personal work, loving one another, how to vitalize the church, and then leave the actual work for somebody else to do. Jesus says to us, if we are doing this, "Ye yourselves touch not the burdens with one of your fingers."

How many reading this have actually gone into a home of need and prayed with the family? How many have actually gone out to enlist someone for Christ's kingdom? How many have actually made sacrifices to go to church in order to help make an inspiring congregation? We love to talk about the glory of the cross. How many of us have *taken up* the cross—*our* cross? We sit in committees and make plans for others to carry out. How many of us have helped to make the 10 per cent increase in attendance at Sunday school and church which the Baptist Church School Advance has set as its goal?

Like David of old we hedge when Nathan says point-blank, "Thou art the man" (2 Sam. 12: 7). The lawyers to whom Jesus was speaking had plenty of reasons for not doing this and that. Were they not executives? Did they not have to interpret and write out the laws? Were they not businessmen who had many contacts with important people which they had to keep up? Could they be expected to keep in vital contact with this local situation? You know the argument. So did Jesus know it, but still he said, "Ye yourselves touch not the burdens with one of your fingers."

That is the trouble with the church today —too many tellers of what to do and how to do it, and too few who touch one finger to the task in hand.

This was not popular teaching then when Jesus said it, and it is not popular now.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

The life of Christ was highly dramatic, and has therefore frequently been portrayed in dramatic form. Best known dramatic portrayal of his life is the famous Oberammergau Passion Play. One of the essential elements in good drama is conflict: the stronger the conflict, the stronger the drama. This element is abundantly present in the life of Christ. From the very beginning of his ministry, when Jesus freely forgave sins and healed on the Sabbath, his life was joined in a conflict which continued until, apparently defeated, he was crucified by his opponents. To understand the life of Christ one must learn the nature of the opposition, the character of Christ's opponents, and the way in which Christ reacted. Today's lesson should challenge young people to stand by their own convictions, but also to exercise charity toward the convictions of others.

The Plan

1. Introduction, "Friendly and Unfriendly Opposition."
2. Jesus' Unfriendly Opponents.
   a) Who They Were.
   b) Why They Opposed.
   c) How They Proceeded against Him.
3. How Jesus Reacted. (See *Young People's Class.)*
4. Our Spiritual Foes. (See *Young People's Class.*)
5. For Further Discussion.

The Procedure

Begin the lesson by indicating the prevalence of opposition and conflict in the records concerning Christ, as suggested by the above statement of purpose. Jesus was opposed both by his friends and by his enemies. Sometimes a person's family and friends can create a problem by their failure to sympathize with his plans and life program. Thus it was with Jesus.

On one occasion, Jesus' mother and brothers followed him to a house where he was speaking, and sent a messenger inside to ask him to come out, presumably to go home with them (Matt. 12:46-50). The failure of Jesus' family to understand him is a theme frequently used by playwrights.

On another occasion, Jesus' friends thought him insane and attempted to interfere with his ministry (Mark 3: 19-21). Even the persons whom Jesus chose to assist him frequently misunderstood his mission. One of them denied him, another betrayed him, and all deserted him momentarily. The failures of his friends were to Jesus a source of great sorrow.

Now let us examine the opposition of Jesus' enemies.

Jesus' unfriendly opponents. Pass out slips of paper containing the following references: Mark 2: 6-7; Mark 2: 16; Matthew 9: 14; Luke 6: 2, 7; Matthew 12: 24; Luke 4: 16-30; Mark 7: 1-5; Matthew 16: 1; Luke 11: 45-54; Luke 15: 1, 2; Mark 11: 18; Mark 12: 13; Luke 10: 25; Matthew 26: 1-4; Matthew 27: 1, 2. Each reference is to an occasion when Jesus met with opposition. Have the students acquaint themselves with the incidents, and answer these questions: Who were Jesus' opponents? Why did they oppose him? How did they proceed against him? List answers on the blackboard.

Who were Jesus' opponents? You may wish to describe each group: scribes, Pharisees, John's disciples, fellow townsmen, Sadducees, chief priests, elders, Herodians, lawyers.

Why they opposed. After the class has had opportunity to suggest some of the motives for the opposition, discuss four suggestions in *Young People's Class*: jealousy, fear, selfishness, a narrow religious view. Now consider each class of opponents again, and determine to what extent these four motivations may have operated in each group. Determine both the dominant motive and the subordinate motives, if any.

How they proceeded against him. Again, suggested answers are given in *Young People's Class*, but do not use them until the members of the class have had time to give their own answers after studying the Bible references.

For Further Discussion

1. What are the accusations which Jesus made against the scribes, Pharisees, and lawyers?
2. What is the meaning of the Key Verse?
3. What people are most strongly opposing the work of Christ in today's world?
4. Is it possible that some people who claim to be Christ's friends today may actually be opposing him? In what ways?
5. Is it ever necessary for us to face opposition in order to be loyal to Christ? To face death?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Meeting Opposition.

PRELUDE. "More Love to Thee, O Christ, with variations, if the pianist chooses.

CALL TO WORSHIP. "Surely the Lord is in this place. This is none other but the house of God, and this is the gate of heaven."—*Gen. 28: 17.*

INVOCATION.

"Lord we come before Thee now,
At Thy feet we humbly bow;
O do not our suit disdain!
Let us seek Thee not in vain!" Amen.

HYMN. "March On, O Soul with Strength."

LITANY.

"If the world hate you, ye know that it hated me before it hated you."—*John 15: 18.*

"*We are able.*"

"Suppose ye that I am come to give peace on earth? I tell you, Nay! but rather division."—*Luke 12: 51.*

"*We are able.*"

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you."—*John 15: 20.*

"*We are able.*"

"Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" *Mark 10: 38.*

"*We are able.*"

"Behold I send you forth as sheep in the midst of wolves . . . . but he that endureth to the end shall be saved."—*Matt. 10: 16-22.*

"*We are able.*"

HYMN. "Lord, We Are Able."

PRAYER. Lord, we tremble as we think of those who dared scoff at thee when thou wast speaking such words of grace as never man spake. We realize that if we would follow thee we also must expect opposition and persecution. Give us strength to stand fast, wisdom to confound the wisdom of this world, love to overcome the hate and prejudice which we must meet. In Jesus' name. Amen.

THE THEME ILLUSTRATED.

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"
—BROWNING

"He that wrestles with us, strengthens our nerves, and sharpens our skill. Our antagonist is our helper."—BURKE.

"The way of the world is, to praise dead saints, and persecute living ones."
—N. HOWE

HYMN. "Who Is on the Lord's Side?"

BENEDICTION. (In unison.) "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.—*Ps. 19: 14.*

POSTLUDE. "He Who Would Valiant Be."

LESSON 4—APRIL 26

Wayside Conversations

Luke 13: 22-35

Luke 13: 22-35

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

KEY VERSE: *And whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14: 27*

TO BE READ EACH DAY

Apr. 20. M. The Last Journey to Jerusalem. Mark 10: 32-34
Apr. 21. T. Lessons by the Way. Luke 13: 18-30
Apr. 22. W. Mourning over Jerusalem. Luke 13: 31-35
Apr. 23. T. Friends with Christ. John 15: 1-15
Apr. 24. F. The Test of Discipleship. Luke 14: 25-33
Apr. 25. S. The Cost of Discipleship. Matthew 10: 34-39
Apr. 26. S. Failing To Stand the Test. Mark 10: 13-22

SCRIPTURE SAYS—

By W. W. Adams

It would be well to read carefully Luke 12: 1—13: 21, and thus get the connecting events, as recorded by Luke, between last Sunday's lesson and our lesson today; for we have in today's lesson only samples of Christ's everyday "wayside conversations." Chapter 12 in particular is filled with illuminating instructions.

Jesus is in Perea. The time seems to be just after the Feast of Dedication, and so about three months before the Passover and Jesus' crucifixion

We have had many occasions to observe Jesus' ability as a teacher, and to consider both the content and the method of his teaching. How much of the four Gospels could be included under the heading, "Wayside Conversations"? By far the larger part, for the simple reason that Jesus took his cause and message to the people. Wherever he found them, there he engaged them if possible, by whatever method he could use. We have seen him in the home of a hostile Pharisee. Now we see him out on the roads, among friendly and hostile folk.

Are we justified in limiting our testimony and service to the regular services of our churches? Has helpful conversation become today largely a lost art? Could ministers and other leaders help correct this situation? How?

But let us not jump at conclusions on this point. If one's aim is to be regular, to conform to conventionalities, to observe accepted social etiquette, to be pleasing and popular, then one had better confine one's efforts to the pulpit and the classroom. To be sure, there are individuals and groups here and there, in our social contacts, with whom we may converse about the things of the kingdom in an acceptable and helpful way. But such instances are not common—and will not be until we ministers and teachers, by lives of such personal purity, such transparent sincerity, such evident helpfulness, create the sort of atmosphere that characterized Jesus wherever he went.

I. Jesus Faces Jerusalem (Luke 13: 22)

Long before this, Jesus had "set his face to go to Jerusalem" (Luke 9: 51). Not that he intended to go directly and hurriedly to the city, for he knew his hour. He had work to do, a program to complete. On this last journey to Jerusalem Jesus visited various parts of Palestine. "He went through the cities and villages"; literally, "in accordance with cities and villages." He made this journey according to a plan, covering the field as thoroughly as possible. As he journeyed, he was constantly teaching. We are now to study a sample of that teaching.

II. Jesus Faces a Question (Luke 13: 23-30)

1. *The Question (vs. 23).* The questioner is hidden away, merely "one" of the audience. But his question is clear: "Lord, are there few that be saved?" Like many of the rabbis of that day, and like many people in every age, this person was more interested in speculative, debatable questions, such as the number of the elect, than in the more urgent and practical matters of the Christian life.

2. *The answer (vss. 24-30).* One person had put the question to Jesus, but all the group heard the answer; for Jesus "said unto *them*." The answer falls into two parts.

First, the great imperative. Jesus neither answered the question directly, nor evaded it; nor did he rebuke the questioner. He was courteous, but positive and frank. He did not discuss the *number* of the elect, but made it plain that it was no easy matter to be among the elect (cf. Jesus' words in Matt. 7: 13 f.). For each person there is only one great imperative: "Strive to enter in at the strait gate." The word "strive" is our word "*agonize*." The word came from the athletic field, where well-

disciplined athletes contested with their utmost power and resourcefulness against worthy foes for the prize. So Christ agonized in Gethsemane (Luke 22: 44) and Paul in Philippi and Thessalonica (1 Thess. 2: 2). Instead of speculating as to the number of the elect, you yourselves need to strive. The object of your striving is not a perishable crown, but "to enter in" at the very narrow gate or door (cf. Matt. 7: 13) of salvation. One must strive hard or press with determination in order to gain entrance. This striving would call for "poverty of spirit" (Matt. 5: 3), humility, repentance, faith in, and full obedience to, the gospel of God.

Second, this imperative justified. The first word following the great imperative is a causal particle, "for." That is to say: the great imperative rests upon, grows out of, the following fact or facts.

"Many . . . . will seek to enter in, and shall not be able" (vs. 24). A solemn declaration, this! They are not striving, seeking now, to enter into God's house: there is not that measure of repentance, self-sacrifice, humility, and obedience that the gospel of Christ requires. But at some future time they will become anxious to enter. But then they will "not be able"—they will not have the strength. Because their earthly lives will have been lived out, their habits and character fixed, it will be impossible for them to qualify. It will be too late.

In verse 25 the scene shifts to the inside of the house. The master here is surely none other than the Lord himself, for the home here is synonymous with heaven. The master has been sitting near the door, waiting for all who belong in his house to enter. When the last inmates of the home are inside, he arises, and closes the door, making it fast. No one then can open it.

The scene shifts back to the outside. You are standing outside the house. You begin to knock upon the door and you continue knocking. Accompanying your incessant knocking will be your insistent call, "Lord, Lord, open unto us."

The answer: "I know you not whence ye are." In other words, "I do not know where you have come from, or where you belong. I *do* know that you do not belong in my house. For all I know, you may be robbers, enemies."

Then you will vainly plead your cause (vs. 26-27). You will begin by recalling your intimate fellowship with the Master, comparable to that of guests with the host, or of students with the teacher. We ate and drank with you, and we heard you teach. But alas! Apart from Christ's demands upon our inner souls—repentance, faith, purity — our formal connections with Christ and the church, our ceremonial regularity, our moral respectability, will avail nothing. For they who do not work righteousness according to Christ's Gospel work iniquity. So "depart from me, all ye workers of iniquity."

Verses 28-30 give us some of the results of being shut out of God's house. "There [out there with all those who reject God, outside God's house, with door shut] shall be weeping and gnashing of teeth"—expressive of severe pain and uncontrollable rage. Why such pain and rage? There are several reasons. Whereas you yourselves will be thrust out, you will see all the worthies, all the redeemed, in the kingdom of God—Abraham, Isaac, Jacob, the prophets, and an innumerable host from the east, west, north, and south (cf. Rev. 5: 9-14), sitting and banqueting together in the kingdom. Even many Gentiles, whom you call "dogs," last in privilege and opportunity, will be first in the kingdom, while the first in privilege will be last. Your lost privileges will smite you, as you gaze longingly upon those inside the Father's house. All of this, remember, was spoken in justification of the great imperative: "Strive to enter in."

III. Jesus Faces a Warning (Luke 13: 31-33)

Jesus was now in the territory of Herod Antipas, and so outside of Judea. Some questions here we cannot settle. Was Herod really seeking to kill Jesus? Were these Pharisees friendly to Jesus, and were they seeking to save him from Herod's anger? Or were they speaking, not for Herod, but for themselves? Were they seeking to get Jesus out of Perea, where he was exceedingly popular with the people, and send back into Judea where there was more hostility, more opportunity to accomplish his death? One thing is clear: men were plotting against Jesus, seeking to deter him from his course.

Jesus pointedly refused to "get out . . . . depart hence." Rather, he emphatically declared his mastery over himself and his plans. He would not let the plot of any man defeat his purpose. These Pharisees could tell the cunning, cruel Herod ("that fox") that Jesus would go on with his ministry to the souls and bodies of men; that the finishing of his work would be realized in due course of time, at Jerusalem. "Today, and tomorrow, and the day following" is a proverb, indicating a well-ordered program that must be carried to completion.

IV. Jesus Faces Rejection (Luke 13: 34-35)

The necessity of his death in Jerusalem led Jesus to lament that city's fate. Jerusalem had no competition in the matter of opposing and killing God's prophets. Now the Messiah, the goal of prophecy, has tried repeatedly to gather the chosen people into God's purpose and kingdom, like a hen with her brood. But Jerusalem has persisted in rejecting God's call. At last God's patience and mercy are exhausted. Desolation now is to be the city's fate. Forty years later, at the hands of the Romans, the city, beautiful, rich, favored, and protected, the center of God's redemptive program, was reduced to ashes. Not till later would these people recognize their Messiah and call him blessed.

LESSON APPLIED

By Howard K. Williams

How Few Are Saved?

What does "few" mean? What did Jesus mean when he said, "Because . . . . narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 14)? How can people arrive at the conclusion that everybody is saved? How can people know that they are saved, and what does salvation mean? Do the verses in Revelation 7: 4 and 14: 1-3 give us the exact answer, or are these figurative? We should all like to know definitely the answers to these questions, but Jesus did not deem it necessary to tell us how few are a few, or how many are a few. He did tell us, however, that not all are saved. So, any religious body who take it upon themselves to teach that everybody will be saved, will have to summon proof other than Scripture for it.

What To Do To Be Saved

Although Jesus did not encourage speculation as to the number saved, yet he made clear what one must do in order to be saved. He said, "Strive to enter in at the strait gate" (Luke 13: 24). *Strive!* The Greek word for "strive" is equivalent to our English word "agonize." We know what the word "agony" means. One of the definitions is "death struggle." Put that into the verbal form, "to enter into a death struggle," and you have the idea of the effort required to get through the narrow gate. Jesus never said it was an easy thing to be a Christian. Don't let anybody fool you about that. "Think it not strange concerning the fiery trial which is to try you" (1 Pet. 4: 12) when you undertake to be a Christian.

People may tell you about the peace of the Christian life, but the peace is the peace that follows storm. Whittier wrote the beautiful poem, containing the lines:

"And let our ordered lives confess
The beauty of thy peace."

But those ordered lives have learned peace through bitter struggle, as Whittier himself did; for he was pelted with rotten eggs, because he stood for Christ in the antislavery movement.

The Christian life is a life of striving. Bunyan made his Pilgrim perceive that there is a path that leads even from the entrance of Heaven down to Hell. This is another way of saying that you have to *keep on* striving, which is exactly what the verb in the original does say. There is no such thing as a "has-been" striver, walking in the narrow way. It is not our business to know how many or how few are saved, but it is our business to keep agonizing to stay in the path ourselves and to encourage others to do the same.

There are two words pronounced "strait"—"straight" and "strait." The one means "not crooked," and the other means "narrow." The gate to eternal life is narrow. You have to aim *straight* to hit this *strait* gate! There is a tendency among people to disregard this fact. They think the gate is wide and that almost anybody can hit it without effort. "I do the best I can." "I'll run a chance." "I would like to give more time, but I just can't. I must earn my living." A man does not learn to shoot accurately enough to hit the bull's-eye by making excuses for failure to practice. His excuses may seem very good, but practice is essential to straight shooting. Well, maybe you do have to work on Sunday, or visit your family, or get up too early and work too late to read the Bible and pray in order to find out what Jesus really wants you to do. Your excuses, however, no matter how good they may seem, will not help you to strive to get in at the narrow gate.

The Shut Door

Jesus was in Perea, on his way to Jerusalem and death. He was telling the people that they had better start agonizing to get through the narrow gate before it was shut. Then it *will* be shut sometime! The parable of the wedding feast emphasized that the door was shut, and those coming too late found it so, and could not enter.

No one knows when the door will be shut against himself or others. It is significant that men often slam the door shut to their own undoing. I know of many who have almost entered, but have allowed interest in material things to take away even the desire to enter. Nobody knows when he may find the door eternally shut. The idea of another chance beyond death is fanciful and has no support in Scripture. "Now" the door stands open! Better enter *now!* Behold *now* is the accepted time! Tomorrow the door may be shut.

Outside the Shut Door

This was not a chance remark of Jesus about the closed door and the effort of people to gain entrance after it was too late. He teaches the same truth in the parable of the foolish virgins. Everybody wants to get to heaven, but some people start toward it too late. While death-bed conversions may be possible and a thief may repent on the cross, such an experience is a very rare thing and should not be depended on too much.

Statistics show that only a very small per cent of people over twenty-three ever find the narrow gate, if they have not entered it before reaching that age. The habit of going in other directions keeps us from entering in at the narrow gate. And excuses will not unlock the gate!

Jesus declared, in effect, that people will say, "Don't you remember that we sat at the table with you once at So-and-So's house? Don't you remember us? Come on, open the door!" Or, "We saw you once passing through Jericho. In fact, we were in the crowd when you spoke to Zacchaeus. Come on, open the door!" Or, "We used to go to church occasionally—when we did not have anything else to do. Don't you remember? Come on, open the door!"

A woman who, on one pretext or another, had not been to church for many months, reminded me of this very passage when she said, "I do good. Why, yesterday I entertained a sailor from the navy yard who had been given my address by a relative in New England. And I knit sweaters for soldiers." In reply, I said, "And what does the New Testament say about striving to enter in? Do you not think that one may do all these things and miss Jesus?"

How provoked some people are when they come late to a wedding and find the door shut! I have seen them rave about it as though it were the fault of the minister, or the janitor, or the wedding party. My friend, if you come up to the narrow gate and find it shut, don't blame God, or your minister, or your teacher, or your parents. Blame yourself!

"Tickets, please!" says the conductor on a railway train. Excuses will not suffice. The conductor must have your ticket. The cross is your ticket through the narrow gate. Jesus does not know you as his own unless you take up your cross and follow him. These are his words. Arguing will not change the fact. Don't start too late to take up your cross and follow him!

Inside and Outside the Door

The Scriptures are uniform in their teaching that there are two places or conditions, to one of which all souls must go after death. Nobody can blame anybody else if he finds himself outside the narrow gate. Race and place will not keep anyone out. People will come from the east, the west, the north, and the south, and will sit down together in God's kingdom. Position and conspicuousness here will not determine the situation there. Someone has said, "There will be two great surprises in heaven, to see some there we did not expect and to miss some whom we did expect." Perhaps there may be a surprise for us, too. And some who are little, and poor, and inconspicuous here, will shine as the brightness of the stars there.

Perfect Security

There was no fear in the heart of Jesus. His enemies tried to scare him. His answer was, "Nevertheless I must walk today, and tomorrow, and the day following" (Luke 13: 33). That is to say: "I work according to the will of God, and according to the will of God I die." Even so, the follower of Jesus who truly works for him lives a life unafraid and dies a fearless death. The gates swing open to receive him. As Hotchkiss, of Africa, once said, "The sweetest and safest place in all the world is where Jesus wants me to be." "I will fear no evil: for thou art with me" (Ps. 23: 4).

The most horrible condition in all the world, no matter how pleasant it may seem or how powerful, comes from rejecting Jesus. "Behold, your house is left unto you desolate" (Matt. 23: 38). The word "desolate," however, is not in the Greek. You are left to *yourself*—to the poor house you have built for yourself, when you might have possessed a house designed and built by heaven's architects and builders.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people understand certain of Jesus' teachings concerning the requirements of salvation and Christian discipleship. To stimulate young people to develop those disciplines which are essential to Christian living.

The Plan

1. Approaching the Lesson.
2. Kingdom of God, Limited—*Luke 13: 24-25, 28.*
3. What Do You Mean, "Saved"?—*Luke 13: 26-27.*
4. No Racial Boundaries—*Luke 13: 28-29.*
5. Heaven's Re-appraisal—*Luke 13: 30.*

6. "Danger! Come In!"—*Luke 13: 31-35.*

The Procedure

The lesson plan suggested above, and the material that follows, parallel and supplement the treatment of the lesson in *Young People's Class.* In approaching the lesson, emphasize Jesus' heroism in going to Jerusalem where certain death awaited him, and his utmost devotion to the kingdom of God as indicated by the prominence it held in his thoughts even as he approached the end of his life.

Kingdom of God, Limited

Observe that when Jesus was asked "Are there many that be saved?" his reply was not a direct answer to the question. Was this an intentional evasion? Did he fear this to be another trap set by his enemies? Did he intend to pass by a theoretical question about the future, in order to deal realistically with pressing problems of the present? Or, by ignoring consideration of the "saved," was he indicating again his greater interest in the needs of the "lost"?

Jesus did not answer the question directly, but proceeded to state some definite principle regarding membership in the kingdom of God. Suggest to the class that they study these statements of Jesus, and then attempt to phrase the principles underlying them. Use the blackboard. List them by number. Start with verses 24 and 25. Perhaps the class will word it this way: 1. *Entrance to the Kingdom is limited to those who meet certain definite requirements.*

What Do You Mean, "Saved"?

What principle is suggested in verses 26 and 27? The class may suggest: 2. *Many who claim membership in the Kingdom will nevertheless be repudiated.* Our lesson does not state the basis for this repudiation, but it calls to mind the teaching of Jesus in Matthew 25: 31-46. Refer to this parable of the great judgment, reviewing the essential elements. Jesus continually emphasized that a man's salvation depends in part upon his serviceableness to his fellow-men.

No Racial Boundaries

The meaning of verses 28 and 29 is quite clear: 3. *Membership in the Kingdom is open to all races and nationalities.* The average Jew of Jesus' day would expect to see Abraham, Isaac, Jacob, and the great prophets in the Kingdom—they belonged to God's chosen race. Imagine his feelings when Jesus included as members of the Kingdom people from the far corners of the world—even Gentiles! Are there races whose members you have difficulty envisioning in the Kingdom? Then perhaps this is the lesson you particularly need!

Heaven's Re-appraisal

It is difficult to state succinctly the meaning of verse 30, although the meaning is quite obvious: 4. *Some who are accounted great in this world will be considered among the least in the Kingdom, while many now accounted insignificant will then be prominent.*

In Beatrice Haraden's "Ships That Pass in the Night,"[1] the Genius of Success and the Genius of Failure passed away from this world together and found themselves in a new land. An old man met them and asked their names.

"I am Success," said the first, pointing to his wreath.

The old man shook his head. "Ah, do not be too confident; very often things go by their opposite names in this land. What you call success, we often call failure, and what you call failure we call success. Do you see those two men waiting there. The one nearer to us was thought to be a good man in your world; the other was generally accounted bad. But here we call the bad man good and the good man bad. That seems strange to you? Well, then, look yonder. We chose as our poet laureate a man at whom your world scoffed. Aye, and those flowers yonder, for us they have a fragrant charm; we love to see them near us. But you do not even take the trouble to pluck them from the hedges. So you see, what we value as treasure, you do not value at all."

"Danger! Come In!"

Read the remaining verses. Here the meaning is more elusive, but for our study, we derive the following: 5. *To be worthy of the Kingdom, we must be willing to face persecution and sacrifice.*

Christians must sometimes ignore the sign which reads, "Danger! Keep Out!" and replace it with "Danger! Come In!" There are times when Christians dare not be quiet in the face of danger, but must speak up to political leaders and say, "Go . . . . tell that fox!" And sometimes they must steadfastly face Jerusalem, knowing all the time that a cross awaits them there!

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. "The Mark of the Cross."

PRELUDE. "The Old Rugged Cross." (A violin would enrich the piano rendition.)

INVOCATION. "O Lord, renew our spirits and draw our hearts unto thyself, that our work may not be in us a burden but a delight; and give us such a mighty love for thee as may sweeten our obedience. Amen." (From *Christian Worship.*)

[1] Dodd, New York, 1909.

HYMN. "'Take Up Thy Cross,' the Saviour Said."

SCRIPTURE AND HYMN. "Jesus, I My Cross Have Taken."

Read Hebrew 12: 1-2.

Sing stanza, "Jesus, I My Cross Have Taken."

Read Hebrews 12: 3-4.

Stanza, "Let the world despise and leave me."

Read Hebrews 12: 5-7.

Stanza, "Man may trouble and distress me."

PRAYERS.

MEDITATION ON THE THEME.

Once there were three men of power gathered in a capital city of the ancient world. One of the three lived in a magnificent palace, and wore the insignia of a representative of Rome. With him was the indisputable power of life and death over thousands. He was courted and flattered, for there were many who sought his favor.

The second of the three lived in a palace scarcely less magnificent than that of the first. He had the authority to go into the Holy of Holies in the great Temple, and there sprinkle the blood of the offering, making atonement for the sins of a great people. He, too, was greatly sought after and fawned upon.

The last of the three had no house to call his own, but was dependent upon the hospitality of friends or the kindly provisions of nature. No one acknowledged that he had any authority at all—either in state or church. He was despised and rejected of men.

Eventually the three men died.

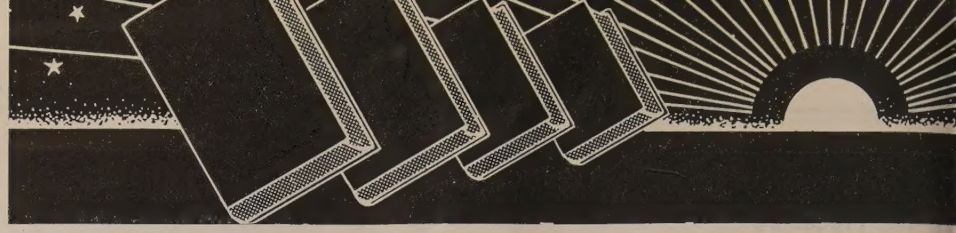
The first left his purple-and-white togas to be snatched by greedy hands. Those robes have no significance today. Before he died he had inquired, "What is truth?"

The second left the eight parts of his symbolical dress to another who was all too ready to come into the office. These vestments have no meaning today of any consequence. Before he died he had said, "It is expedient that one man should die for the people," but he did not speak of himself.

The third died and left a wooden cross as his legacy to the men who should take up his mission in the world. There was no great rush to pick it up. Those who took it did so with great seriousness and with death staring them in the face. But to this day the cross remains a power in all lands and among all peoples. Before he died the third had said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

HYMN. "In the Cross of Christ I Glory," stanzas 2 and 3.

BENEDICTION.



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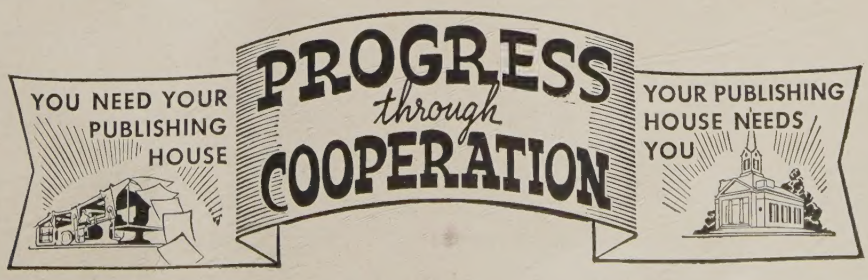

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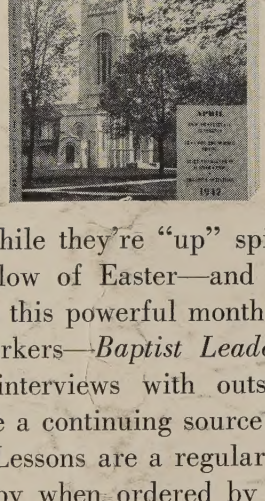

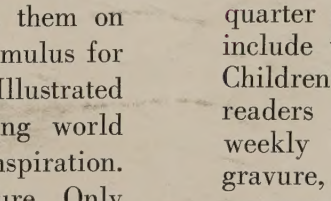

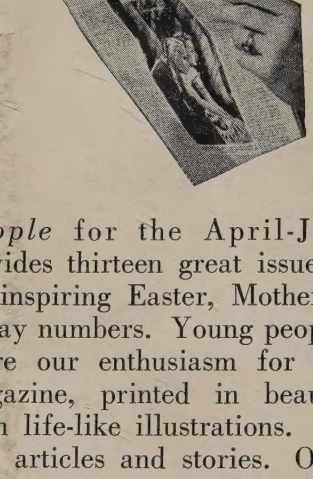

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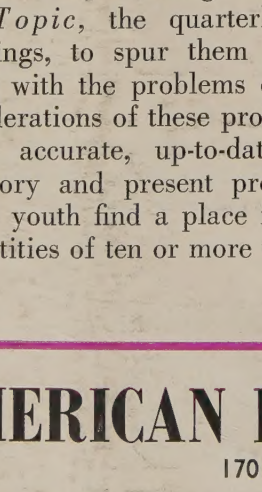

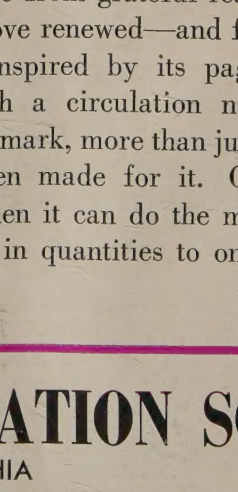

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